ΕΥΡΗΚΑ, ΕΥΡΗΚΑ.

THE Virtuous Woman found

Her LOSS BEWAILED,
AND
CHARACTER EXEMPLIFIED
IN A

SERMON

Preached at *Felsted* in *Essex*, *April*, 30, 1678.

At the Funeral of that most Excellent Lady the Right Honourable, and Eminently Religious and Charitable *Mary*, Countess Dowager of *Warwick*, the most Illustrious Pattern of Sincere Piety, and Solid Goodness this Age hath produced.

With so Large Additions as may be stiled

THE

LIFE

OF THAT

NOBLE LADY.

To which are Annexed some of her Ladyships Pious and Useful Meditations.

By *Anthony Walker*, D. D. and Rector of *Essted* in the same Country.

LONDON, Printed for *Nathaniel Ranew*, at the *King's Arms* in S. *Paul's* Church-Yard. 1678.

TO THE

Right Honourable

KATHARINE,

VICOUNTESS RANALAUGH.

AND THE

HONOURABLE

ROBERT BOYLE, Esq;

Executors of the Last Will of the Right Honourable *Mary*, Countess Dowager of *Warwick*.

Right Honourable Madam,
and Truly Honourable Sir.

MY *Obedience to the repeated Commands I have received, (for so I shall always esteem your Requests) from both your* Honours *to publish the* Sermon, *I was*

by the ſame Authority *engaged to* Preach *at the Funeral of that excellent Lady, the* Genuine *Siſter of your* vertue, *as well as the* Germane *Siſter of your* blood; *had not been guilty of theſe few weeks delays, had not the indiſpoſition which began to ſeize me at ſo near and perplexing a ſtroke, and under which I laboured all the time of my preparations, and in the hour of its delivery, continued upon me many days: After an effect ſo natural to ſo preſſing a cauſe, that I know not whether the* health *of my* body *could have conſiſted with the* ſoundneſs *of my* mind, *under ſuch an inexpreſſible loſs to the Church of God, and my poor ſelf in particular.*

But what I was conſtrained to defer a while, I now multo cum fœnore *preſent to you both, with all humble obſervance: and under your favourable protection to the eye of the world. The* Sermon *is ſuch, almoſt* verbatim, *as my* haſty *and* ſickly *preparations would then allow: Her Ladyſhips Character I confeſs is much enlarged, that I might ſomewhat more fully, than thoſe ſtreights of time would ſuffer me, propound to the* knowledge *and* imitation

ut bonum quo diu fruiti ſumus, etiam cæteris noſcendum, imitandumque plenius deſcriberem. S. Hier. Ep. 10 Epitaphium mercellæ viduæ.

on of others; *that good we had the happineſs to enjoy ſo* long, *and yet* too ſhort *a time.*

Grandes materias ingenia parva non ſuſtinent. Et in ipſo conatu ultra vires auſa ſuccumbunt. quantoque magis furit quod dicendum eſt tanto magis obruitur qui magnitudinem rerum verbis non poteſt explicare.

I am conſcious to my ſelf of the great diſproportion betwixt my performance and her merit, for which my Apology is that of St. Jerome, *weak parts cannot ſuſtain great matters, &c. Yea this is a* Fate *muſt have inevitably attended whoever had been her* Orator *in ſome degree. When I may ſay as truly of her as* Greg. Naz. *of his* Gorgonia, her Prudence and Piety no man living was able to ſet forth, with proportionable language. *And again,* It is exceeding difficult to reach the excellencies of her Virtues either by deed or word, by imitation or encomium. *And though very many might have* praiſed *her more* floridly, *none could have* repreſented *her more truly, no man living having known her ſo long and ſo intimately as my ſelf.*

And my weakneſs *and* plainneſs *may attain this double advantage.*

Firſt, *Render the* Narration *more* credible,

Quædam abſtraxero ne incredibilia videantur, &c. Hier. ad Demet.

credible, *which if it had been* dreſſed *up with all the ornaments of which 'twas capable, would have looked in this Age, more like a* Romance *than an* Hiſtory.

Age ad ipſius laudes accedamus neglecta ſermonis elegantia et concinnitate; nam ne hæc quidem quam laudandam ſuſcepimus laſcivo unquam ornatu delectata eſt. Naz.

Secondly, *It will better* ſuit *with the* Original *it* copies, *for as is ſaid of* Suetonius, he wrote the lives of the Roman *Cæſars*, with the ſame liberty they led them. *So I have writ this excellent Ladies life, with the* * ſame undiſguiſed ſimplicity with which ſhe lived it. *And though never any man had a more* condeſcending, conſtant, ſincere Friend, *than ſhe vouchſafed to be to me, yet is not the teſtimony* leſs true, *becauſe of a* Friend; *but the more* ſcrupulouſly exact *for fear of* deſecrating *ſo* ſacred *a* name, *and offending the* Genius *of her, who above all things hated falſhood.*

I am not the firſt, *nor ſhall be the* laſt, *whom thoſe (whoſe* charity *and* good opinion *is not only ſo* wiſe *as to* begin *at home; but alſo ſo* kind *as to* dwell *and* end *there too) will deſpiſe or pity, and bleſs themſelves in the conceit, of what mighty matters they could have done; if this* Province *had fallen to their* ſhare. *It may be*

be little thinking, how ſuch ſorrows as mine juſtly are, would have blunted the edge *of their keener* Eloquence; *and how unmeet a* Theme *ſo calamitous a* loſs *is, on which to ſhew our wit.** * Non oportet ex calamitate ipſa oſtendendi ingenii anſam arripere.

But let ſuch, for me, *enjoy their humours, I'll ſay no more leſt I awake them, and ſo deprive them of their pleaſant dream.*

For my ſelf, *I have endeavoured to approve my* Conſcience to God: Hic murus aheneus eſto. *And I hope I may* appeal *to your* Honourable Atteſtation, *(whoſe* Teſtimony *will be without and beyond exception) in moſt things I have written of* Your, My, Our *incomparable Friend.* *Marcellam tuam in meam, et ut verius loquar, noſtram. S. Hier. ep. 16.*

And I doubt not but all *who knew her* Ladyſhip *thorowly, will be able to ſay as the* poor *people are reported to have ſaid after the* Funeral Sermon *of another* * eminent Ornament *of this Country.* * The Lady Veer.

They *could have* ſaid *a great deal more of* Her, *than the* Miniſter *did: At the hearing of which our good Lady was much pleaſed.*

pleaſed, and ſaid; She ſhould value ſuch a Teſtimony above all others. *The* Poor, *like the* Widows, *which ſtood about the dead body of* Dorcas; ſhewing the Coats and Garments ſhe made for them, whilſt ſhe was with them, *being the moſt unexceptionable witneſſes.*

Acts. 9.39.

I confeſs it ſeems both decent *and* neceſſary *to ſuggeſt ſome Arguments of* Comfort *to them whom I know to be oppreſt with ſo bitter and diſtreſſing a* loſs. *And the undertaking would not (in one reſpect at leaſt) be altogether unſuitable to my ſelf. Becauſe,* Great is that Cordial which is adminiſtred by thoſe who are partakers of the ſame ſorrows. And their Authority is greateſt in comforting the calamitous, who bear a deep ſhare in the ſame calamity, *as one of the Ancients hath well ſaid.*

Magnum Pharmacum illud eſt, quod abillis qui eadem dolore affecti ſunt porrigitur et qui in eadem calamitate verſantur eorum in conſolandis calamitoſis major eſt Authoritas.

Give me leave *therefore*, much honoured Madam, Sir, *beſides what you will meet with in the following diſcourſe, to remind you of that great* Panpharmacon. It is the Lord who hath done it, *that* Wiſdom *and* Goodneſs *which commits no* errors, *but doth all things* well *and* wiſely

ly. *And our daily prayers for the* fulfilling of whoſe Will, *obliges, at leaſt, to a* ſubmiſs acquieſcence *when 'tis* done.

And as to her, She hath finiſhed her courſe triumphantly, and ſhe hath obtained the Crown: She reſts from her labours, and her works do follow her. *She is landed in ſafe* harbour, got off *the rough Seas of ſins and ſorrows.* She is taken from the evil to come, *and ſhall neither* feel *nor* ſee *what our ſins may juſtly make us* fear. *She would not be again with us* as well as ſhe loved us, *let us* long *and* haſten *to be with* Her: *We have uſed to account her happineſs our own, therefore her* bleſſedneſs *cannot make us miſerable.*

Non mœremus quod talem amiſimus ſed gratias agimus quod talem habuimus imo habemus: Deo enim vivunt omnia et quicquid revertitur ad Dominum, in familiæ numero computatur. Epita. Paul.

She is not loſt, *but* gone before; *and She could not* be *where She is, nor* enjoy *what She* doth; *without being parted from us, till we can* overtake *Her.*

Be pleaſed alſo to remember that of St. Jerom, We mourn not becauſe we have loſt ſuch an one, but give thanks that we had ſuch an one, yea have ſuch

an

an one: for all ſuch live to God, and whatever returns to the Lord, is to be accounted in the number of the Family.

But I muſt repreſs my ſelf, reflecting how needleſs it is to caſt in my Mite *into ſuch full* Treaſuries.

I am conſcious *to my ſelf but of one* offence, *which may make me apprehend your* Frown: *Which is, my adventuring to inſert, without your* leave *or* knowledge *ſome ſhort touches of that* Noble Stock *of which her* Ladyſhip *was ſo conſpicuous and* eminent a branch.

But as I have the Example *of many* Ancients, *and almoſt all* Moderns, *who write on ſuch occaſions; ſo would it have been a great* Hiatus *and* indecent deficiency *to her Story, to have been wholly* ſilent *in it. And I have been ſo* conciſe *and* cautious, *not to offend the* humble modeſty *of thoſe who yet* ſurvive.

Præcepta ſunt Rhetorum ut majores ejus, qui laudandus eſt, et eorum geſta altius repetantur: ſicque ad ipſum per gradus ſermo perveniat: quo viz. avitis paternisque virtutibus illuſtrior fiat, et non degeneraſſe a bonis ipſe videatur. Hier. *de Nepotia.*

That

That when the laws *of* Order *and* Method *have obtained the allowance* Juſtice *may demand ; your* Honours kindneſs *will I hope, (at leaſt for her ſake) ſupply what ſhall be farther needful of* Forgiveneſs.

Thoſe few of her Ladyſhips pious and excellent Papers, which are inſerted in the diſcourſe, or ſubjoyned to it ; (as they juſtly may, ſo I hope they) will give Ornament and Luſtre to it, in the Judgment of all ſerious Chriſtians : As richer Trimmings of Gold and Silk uſe to do to Garments made of courſer Materials.

I ſhall not enlarge *your* trouble *by being* importune *in begging your* Patronage : *'Tis* Natural *to* all *to defend their* own ; *and ſurely beſides the many* Titles *you had to me before.*

Now by your Executorſhip, *you have an* Indefeaſable Right *to me : For nothing*

thing to which her Ladyſhips Will *entitles you, was more entirely* Hers, *and conſequently* your Honours, *than*

Much and Truly Honoured

Madam, Sir,

Your Honours

Moſt Humbly Devoted

and Faithful Obedient

Servant

May 27.
1678.

Anthony Walker.

PROV. 31. 29, 30, 31.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her own hands, let her own works praise her in the gates.

THat hard question which *Solomon* propounds in the tenth Verse of this Chapter, *Who can find a virtuous woman?* I could have answered with an εὕρηκα, εὕρηκα, more *rapturous* and *quick*, and

brisk, than that of *Archimedes* when he had solv'd the posing Problem; had not her sudden loss surprised and overballanced the joy of finding her, and sunk it into a gulf of inexpressible grief, which might justly strike me dumb with astonishing amazement, into the deepest silence, as S. *Jerome* tells his *Paula* and *Eustochium*, it happened to himself, upon the unexpected death of the holy *Blæsilla*.

Procem. in Eccl.

And this might excuse our measuring, and wearing out, this solemn saddest hour, not by sliding *Sands*, but as they used of old, by distilling drops of *Water*,* our bittereſt and saltest *Tears*, or rather, if our *Blood* can circulate and flow in such a consternation, and be not chilled and stagnant, with Streams of that, both from our Veins and Hearts. But though the Laws of Nature might indulge such gratifying of our passions, as we are Men, the Law of Grace will not allow it, as we are Christians: to whom a sullen silence is as much forbidden as a submissive holding of our peace is charged on us.

Κλέψυδρα ἀ κλέπτλα & ὕδωρ.

Lev. 10. 3. *Aaron* held his peace.

For we must not sorrow, as Men without hope, for them who sleep in Jesus,

1 *Thess.* 4. 14.

Jesus, as without any hesitance, we may conclude she doth, who lived so entirely to him; and it would be too rank a selfishness, and unkind a Sacrilege, to rob her, but in our wishes, of the enjoyment of God, and the inheritance of Saints in Light, that we might again enjoy her kind, obliging, holy *Col.* 1.12 conversation, in this vale of Banishment and Darkness.

If therefore, she being dead, yet speaketh, as doubtless she doth, and will do to all that had the honour and *Heb.* 13.4 happiness to know her, either to our comfort or conviction; let me force a passage through my obstinate and stupifying sorrows, and partly be her *Eccho*, partly represent her in *effigie*, that by this innocent and useful way, she who is gone to live with God in *Heaven*, may still live with us on *Earth*, in our grateful remembrance of her virtuous perfections, in our serious practice of her wise and holy counsels, and in a ready imitation of her exemplary Piety.

But because the most usual and useful method of instructing, is, by giving rules first, and then illustrating those rules with apposite and fit examples,

which prove them practicable, and possible at least, if not easie also, to be observed, I shall pursue that order, and give you the *rule* and measure, from the *wisest* of Men in his Generation, and the *example* from the best of Women in her own; the first from the Pen of the Royal Preacher, the second from the Hearse of a noble Lady, both Epithetes which carry grandeur in their sound, and may awaken, yea, command attention.

The whole Chapter contains a Dialogue betwixt *Bathsheba* and her Son *Solomon*, under the well disguised name of *Lemuel*, wherein she, after her scandalous fall (to shew the mighty power of Divine Grace and sincere Repentance) now consecrated to be a Prophetess, * by a divine *afflatus*, instructs and catechises him in things of greatest importance, and neareſt concernment, which she performs with a strong *Pathos*, and most winning insinuation, and hath the honour to have her prudent, holy counsels recorded in the Sacred *Canon*. And this fills up the nine first Verses, and from thence he reciprocates, and in a lofty strain approveth and applauds his Mother.

*The Prophecy which his Mother taught him.

This

This latter part presents us with the *Icon* and *Character* of an excellent and Heroick Woman, which is laid down in two and twenty Verses, according to the number, and in the order of the Letters of the Hebrew Alphabet; every Letter in due sequence, beginning a several Verse, to intimate there's somewhat signal in it, which is composed with so much art, as we find many other eminent portions of the Holy Scriptures are. *Psalm* 25. 34. 111. 119. *Lament.* and divers other.

Some Interpreters *allegorize* these words, and make the Virtuous Woman the Figure of the true Church. Others refer them to the Holy and ever Blessed Virgin-Mother. Others suppose them to describe an holy and devout Soul, that consecrates it self entirely to God in the practice of all divine and truly ennobling Virtues. Others will have them to be, by a *Prosopopœia*, the Idea of Spiritual Wisdom, and Heroical Virtue in the Abstract. But the most, and I think the best Expositors, esteem them the Icon, Idea, Character and Picture of a truly *Wise*, *Religious*, *Godly*, *Gracious* Woman, drawn by the Holy Ghosts own Pencil, in the hand of the most exquisite Master and Artist, *Solomon*.

He begins with an inqueſt after her, *Who can find a virtuous Woman?* implying, ſhe's a rare creature, and hardly found, but to encourage your ſearch, he aſſures you, ſhe's worth looking for, her value being ineſtimable, for her price is far above *Pearls* and *Rubies*, and all *Precious Stones*. And then deſcends to draw her Pourtraicture and Beauty, with comely and due proportions, with bright and orient colours, and ſets her in the moſt advantageous Light, in eighteen Verſes. And finally crowns her with this Wreath of Laurels, with this golden Coronet, with this Diadem of coſtly Jewels, which make my preſent Text.

Many daughters have done virtuouſly, but thou excelleſt them all.

Favour is deceitful, and beauty is vain, but the woman which feareth the Lord, ſhe ſhall be praiſed.

Give her of the fruit of her hands: let her own works praiſe her in the gates.

The words are a Royal Garland, ſet on the Temples of the Virtuous Woman, by the hands of *Solomon* and God. I may not give the ſcent of every ſingle Flower, the ſenſe of every ſeveral word.

Such

Such ſolemn trifling would look like fulſome Pedantry, and ill become the mournful gravity of this occaſion.

The mixed and compound fragrancy reſulting from the whole, wreathed and bound up together, is this; *That ſolid and true praiſe is only and ſuperlatively due to the ſincerely, godly, and gracious woman, who may claim it by the fruits her virtue hath been pregnant with: or Goodneſs in good earneſt, ſubſtantial Religion which hath fruitful hands, deſerves, and ſhall obtain, an honourable teſtimony both of God and Men.*

But as too minute a niceneſs is unmanly, and obraids the Auditory, ſo too general a procedure is confuſed and cloudy, acts the Dictator, and arbitrarily impoſeth both on Text and Hearers, rather than deduceth fairly, and convinceth clearly: I ſhall therefore uſe that method which is free from both extremes, taking for granted what is obvious, and rendring ſo, by additional Light, the reſt which needs it.

I may call this Text the Porch to the Temple of Honour, and it hath two Doors, one to ſhut out the bold Intruders, and falſe Pretenders: the

other to admit the true and rightful claimers. Plainly it ſhews;

1. *Negatively*, who doth not deſerve.

2. *Poſitively*, who doth deſerve true praiſe.

1. *Negatively*, no Woman deſerves true praiſe.

1. For *Favour*.

2. For *Beauty*.

2. *Poſitively*, every Woman deſerves true praiſe.

1. *Who feareth the Lord.*

2. *Who is fruitful in good works.*

Firſt, *per remotionem*, negatively, becauſe the Gates of this Temple are thronged with Worſhippers, and Praiſe hath many Candidates and Votaries, and many run for this prize, but only one obtains it. I ſhall briefly ſhew how *Solomon* thruſts back, and ſhuts the Door againſt, nonſuits the Plea of moſt Pretenders, under two inſtances, of *Favour* and *Beauty*, and by parity of reaſon ſhocks the bold confidence of all others, who can ſhew no better Charter for their claim: as if he had ſaid, whatſoever is *falſe* and *vain* can produce nothing that is *true* and *laſting*: but

but Favour is *falſe*, *deceitful*, *a lye*. And Beauty is a *vaniſhing*, a *fading*, *fleeting* thing; therefore all the praiſe you affect, or can obtain by theſe, is like the Seed from whence it ſprings: *falſe* and *deceiving*, *periſhing* and *vain*, and ſhe who ſows ſuch *wind*, may expect nothing but a crop of *Whirlwind*, a blaſting and a cold return. *Hoſ. 8. 7. Vide Corn. a Lapide in locum.*

By Favour is meant a comely preſence, a graceful deportment, a winning carriage, decent geſture, handſome motions, a ready wit, and good expreſſion, and a decorous converſation, made up of all theſe and ſuch like Ingredients, which is moſt taking, and renders Women deſirable and acceptable, and procures Favour in the Eyes and Hearts of Men.

By Beauty he underſtands a goodly proportion of members, a juſt Symmetry, and due ſituation of parts with the fit mixture of the Roſe and Lilly, the beſt Varniſh of a clear well coloured skin, and whatever elſe compoſes an harmonious Air. Or, if you pleaſe, Beauty, whether natural or artificial, whether the mixture of Blood and Flegm ſhining through a good skin, as S. *Chryſoſtom* defines it, or Ceruſs and *Pulchritudo eſt Gypſum ſepulchro inductum, i. e. phlegma ſanguine commixtum pulcre per pellem pellucens. S. Chryſ.*

and Vermilion daubed on, to hide a bad one: whether a Gift wherewith God hath bleſſed them, or a Theft for which God will blaſt them; whether the Benefit of the Author of Nature, or the Artifice of him who delights to diſguiſe and deſtroy his Workmanſhip.

Both theſe are *vain* and *inconſtant*, *falſe* and *deceitful*, *adventitious*, or external, the *beſt* no effect of our choice, as every thing muſt be which is praiſeworthy.

The worſt proceeding from a corrupt and ſinful will, therefore blameworthy, and reproachable, not excuſable, much leſs commendable. Not *Ague-proof*, nor *tenable* againſt the firſt aſſaults of age or ſickneſs, nor dare be looked upon by Wind or Sun.

Temporis & morbi ludibrium. G. Naz. Can. 1. 6.

And not only *empty*, *vain*, and deſtitute of good; but *fallacious* and *deceiving*, and full of evils, ſnares and bands, and nets, and great temptations. Firſt, to the Women themſelves, who have them, or who make them; too often rendring them proud, diſdainful, wanton, laſcivious, deſpiſers of others, waſters of their time, Idolizers of their own reflections in a Glaſs, and

Faſtus ineſt pulchris, ſiquiturque ſuperbia formam.

and careleſs, or afraid to behold the image of their impurer Souls in the Cryſtal of God's Law, and more afraid of being ſick, or dying, than of a thouſand Sins or Hells.

Secondly, deceiving and deſtroying ſilly Men, through whoſe Livers, * the ſeats of Luſt, thoſe mortal Darts do ſtrike, which an inviſible Bow ſhoots from their wanton Glances, and bewitching Smiles and Arts. * *Prov.* 7. 23.

And by parity of reaſon, the like may be ſaid of all the other periſhing, empty, lying vanities: honours, riches, ſtrength, the wiſdom of the fleſh, and learning meerly humane, which are but adventitious Goods at beſt, and ſeldom make Men *better*, often *worſe*. *What ſhall I ſay, ſhall I praiſe you for theſe? I praiſe you not:* nor will God ever praiſe you, or reward you for them.

Nay, I muſt rather drive ſuch falſe Hucſters for true praiſe, out of the Temple of laſting Honour, with ſuch a Scourge as the Prophet *Jeremiah* long ſince prepared for that purpoſe; *Let not the wiſe man glory in wiſdom:* nor the witty woman in her wit. *Let not the ſtrong man glory in his ſtrength:* nor *Jer.* 9. 23.

nor the fair woman glory in her Beauty. *Let not the rich man glory in his riches:* nor the fine woman glory in her dreſs. Let not the honourable Man glory in his Honour, nor the courted Miſtreſs glory in her Favour. Let not the learned Man glory in his being Natures Secretary; nor the wanton woman in being skilled in the depths of Satan. But let him and her that would *glory, and not be aſhamed, or glory in their ſhame, glory in this that they know the Lord,* and love and fear him in ſincerity and truth. Which brings me to the poſitive part, and is the foundation which *Solomon* lays, whereon to build a *Pyramid* of laſting Fame.

Pulchritudinem exiſtima animi ornatum non in corporis forma, ſed in moribus pulchritudo ſita eſt. Corn. a Lapide ex Chryſ.

Not the *graceful*, but the *gracious* woman, not ſhe who *glories in her face*, but ſhe who like the *King's Daughter is all glorious within*, even the woman that *feareth the Lord ſhe ſhall be praiſed.*

In which poſitive part we have the good Womans *Character*, and *Crown.*

1. Her *Character*, which hath two parts, for the new creature alſo conſiſts of Soul and Body, an inſide, and an outſide.

1. She

1. She *fears the Lord*, there's the Soul of her Virtue, the root of the matter within ground, Grace in the Heart.

2. She hath *fruitful hands*, there's the Body of her Virtue, the good Tree above ground, works in her life.

2. Her *Crown*, *Praiſe* and *Renown*. Which is,

1. *Promiſed* to her: *She ſhall be praiſed.*

2. *Commanded* for her: *Give her of the fruit of her hands, let her own works praiſe her in the gates.*

3. *Performed* concerning her: *Thou excelleſt them all.*

As briefly as may be concerning theſe Particulars: and firſt let us view both *Pages* on which her *Character* is written.

1. A woman that *feareth the Lord*, that is, who is ſincerely religious, good in good earneſt. Nothing is more frequent or obvious in Scripture than ſuch *Synechdoches*, as put one eminent Grace for all the Chain of Graces. So ſometimes the *Love* of God, ſometimes *Truſt* in God, and moſt commonly the

Fear

Fear of God is put for being truly religious, or is made the Periphrasis of a godly Man. As in that signal promise of the New Covenant, *Jer.* 32. 38, 39, 40. *They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and their Children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.* Job 1. 1. *There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, one that feared God, and eschewed evil:* so *vers.* 8. *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eschewth evil.* vers. 9. *Doth Job fear God for nought?* Eccl. 12. 13. *Fear God,* and keep his Commandments, that is the whole of Man: *Psal.* 15. 4. He honoureth them that *fear the Lord*; where the godly Man is under this Denomination of one that *feareth the Lord*, oppos'd to the wicked, called there a vile person. 'Tis also an infallible sign

of

of the preſence of all other Graces, in the exerciſe of which true Godlineſs conſiſts; for as the *Law* is copulative, ſo are the *Graces* by which we obey it, and as where the *Soul* is diſcovering it ſelf by one vital act, all its faculties and powers are; ſo where the *Spirit* of God is working one Grace in truth, the Spirit of all Grace is, for the *Spirit* can no more be without its *Graces*, than the *Soul* without its *Faculties*: yea, the fear of God contains all Graces in it, therefore when *Abraham* offered up his Son *Iſaac*, which was a mighty act of *Faith* and *Love*: God ſaith, *Now I know thou feareſt me*, Gen. 22. 12. And as 'tis ſo frequent, it would be *endleſs* to cite all, ſo 'tis ſo obvious, 'tis needleſs to cite more.

2. The other *Page* hath this Inſcription, *Fruitful hands*: the good Woman is like *Dorcas full of good works*.

1. *Hands*, two Hands to hold the two Tables of the Law, as *Moſes* came down from the Mount with the two Tables in his *two hands*, in each *hand* one, neither empty nor idle. *Deut.* 9. 15.

The firſt in the *Right Hand*, there's Religion towards God. The ſecond Table in the *Left Hand*, there's Righteouſneſs

teouſneſs and Charity towards Men.

2. Theſe Hands bear *Fruit*, good works ſpring, and grow naturally, freely, ſeaſonably, eaſily, maturely as *fruits* from a prolifique Tree, planted in a good ſoil, and by the Waters ſide, as the godly Man is deſcribed in the firſt Pſalm: called *Fruits* of Righteouſneſs, *Fruits* of the Spirit, *Gal.* 5. where S. *Paul* hath a ſignal *Antitheſis* betwixt *Graces* and *Vices*, calling the firſt *Fruits*, the other *Works*; the *Works* of the Fleſh: *verſ.* 19. There's ſervile drudgery in them: *Fruits* of the Spirit: *verſ.* 22. There's a ſpiritual eaſineſs in the production of them by the new Nature.

3. They are *Fruits*, in the *plural*, for variety of kinds, for number in every kind. Firſt, various acts of Devotion, *Prayers*, *Prayſes*, *Reading*, *Hearing*, *Meditation*, *Conference*, *Preparing*, *Communicating*, and all theſe reiterated, the Morning and the Evening Sacrifice, the weekly Sabbaths, ſolemn Faſts and Feſtivals, ſecret, private, publick Devotions, Morning, Evening, and at Noon day: yea, at Midnight, ſeven times a day; yea, in a ſober ſenſe, all the day long, nay, all day, and all night too,

Pſal. 119.

too, as it is teſtified of *Anna*, Luk. 2. 37. *That ſhe departed not from the Temple; but ſerved God with faſting and prayers night and day. Pray without ceaſing, continuing inſtant in prayer, giving thanks continually, and in all things.* 1 Theſ 5. Rom. 12. 12.

And the *Left Hand*, though it grow on another *Arm*, draws Sap and Virtue from the ſame *Tree* and *Root*, to make it fruitful in variety and multitude of Acts of *Juſtice* and *Charity*.

1. Of *Juſtice*, thinking, ſpeaking no evil of any Man, but dealing honeſtly with all Men, Superiors, Equals, Inferiours, in all *natural*, *moral*, *civil* Actions, in all concernments of *Body*, *Goods* and *Name*, *wronging no Man*, *defrauding no Man*, *but doing to others as they would others ſhould do to them*; and obſerving this rule conſtantly, and in all occaſions and occurrences, and ſo *doing righteouſneſs at all times*.

2. In *Charity*, relieving the diſtreſſed, feeding the hungry, cloathing the naked, viſiting the afflicted by ſickneſs, priſon, or any other preſſures, inſtructing the ignorant, comforting the feeble-minded, and ſupporting Matth. 25.

them who are caſt down under any temptation, and this not once or twice, or to *one* or *two*, but ſowing this ſeed in the *Morning*, and not withholding in the *Evening*, *giving this portion to ſeven, and alſo to eight, caſting Bread upon the waters*, yea, *ſcattering by all waters.* This briefly of the good Womans character.

Eccl. 12. 6. 2.

2. Her *Crown*, *Praiſe*: Praiſe is the ſhadow which attends the Body of Virtue. The *Eccho* which ſounds an honorary Teſtimony.

1. From the *Conſciences* of all Men, even thoſe who will not practiſe it themſelves, cannot but approve it and applaud it in them that do; *if there be any virtue*, *if there be any praiſe*, the *Apoſtle* of the *Gentiles*, nay, the *Conſciences* of the very *Gentiles* hath annexed them ſo cloſe together, they cannot be parted: for as no vicious and guilty perſon can be abſolved, though he were to be his own Judge: ſo no virtuous perſon can be condemned, though to be judged by his Enemies. *That law written in the heart* cannot but approve the Tranſcript, and Counter-part, and Copy of it ſelf where ere it meets it.

Se Judice nemo nocens abſolvitur.

Rom. 2.

2. From

2. From the *Mouths* of all good Men, and thoſe eſpecially who have found and felt its beneficial influence. *Beloved, thou doſt faithfully whatever thou doſt to the Brethren, and to Strangers*, which have born witneſs of thy *Charity* before the *Church*: S. *Paul* even boaſted of the *forward zeal* of them of *Achaia*, and God was *glorified* for their *liberal diſtribution* to all Men. And of the *Churches* of *Macedonia* he bears record, *That to their power, yea, and beyond their power* they were willing of themſelves. *The Loyns of the poor bleſſed* Job *who were warmed by the fleece of his Sheep*: *Her children riſe up and call her bleſſed, for* the care of their tender and pious education, and *her huſband for* her chaſte converſation and faithful induſtry, of which he is not only a witneſs, but reaps the benefit of it, and for thoſe *he praiſeth her.*

3 *Joh.* 5. 6.

2 *Cor.* 9. 12, 13.

2 *Cor.* 8. 3

Job 31. 20.

3. From the whole Chorus of the Heavenly *Hierarchy*, the Angels *Joy* in Heaven, is the moſt *laudative acclamation* to her Virtues.

4. From God and Chriſt, whoſe *Euge, Well done, good and faithful ſervants*, whoſe, *Come ye bleſſed of my Father*, whoſe teſtimony, *I was hungry*,

Matth. 25.

and ye fed me; *naked, and ye cloathed me*; is the higheſt praiſe imaginable, or poſſible.

Now this praiſe is firſt *promiſed*, *She ſhall be praiſed*: God leaves us not without encouragements to make us good. Promiſes and Threats, Rewards and Puniſhments, are the great inſtruments of Government, both with God and Men; and all Rewards include Praiſe, and are the *ſilent*, yet the *loudeſt* commendations.

2 Tim. 4. 7, 8. A Crown of Righteouſneſs, and Life, is provided, and fore-promiſed, to them that fight the good Fight, that keep the Faith, that are faithful unto death. Great and precious pro-

2 Cor. 6. 7. miſes, that *God will receive us, be our Father and our God*, to provoke us to *cleanſe our ſelves from all filthineſs of fleſh and ſpirit, and perfect holineſs in the fear of God*. An Inheritance *incorruptible*,

1 Pet. *undefiled*, and that *fadeth not away, reſerved in Heaven*: *Rivers of pleaſure, fulneſs of joy, an eternal Kingdom, and everlaſting life*. And in the Letter,

Rom. 2. 28. the higheſt praiſe, for he that is *circumciſed in heart and ſpirit*, that is a Chriſtian within, *his praiſe ſhall be of God*, and he is approved indeed whom

God

God commendeth; and we have God's word for it, that *the righteous ſhall be in everlaſting remembrance.* Pſ. 112. 6.

2. 'Tis commanded and given in charge concerning her to others. *Give her of the fruit of her hands*; *let her works praiſe her in the Gates.* Let them be ſpoken of and mentioned to her honour in the Aſſemblies of the great Men, and in the concourſe of the people, which uſe to be moſt frequent in the Gates; God gives not only *leave*, but *charge*; and 'tis not only an allowable *courteſie*, but a juſt *debt* and *tribute* due to virtuous perſons, to declare and celebrate their famous Acts. 'Tis an Apoſtolical precept to the *Philippians* concerning *Epaphroditus*, who for the work of Chriſt was near unto death; *hold him*, and not him only, but ſuch as he, *in reputation.* Phil. 2. 29. Yea, our Lord himſelf concerning *Mary*, who anointed him, and wrought a good work upon him: *Prædicendo præcepit*, *Verily*, *I ſay unto you*, *whereſoever this Goſpel ſhall be preached in the whole world*, *there ſhall alſo this that this woman hath done be told*, *for a memorial of her.* Mat. 26. 13. And God will have the Virtues and the Victories of his Saints

recorded, *to provoke our imitation of them, and encourage our weakneſs to war againſt vice*, ſaith S. *Gregory*.

3. It's *performed* concerning her, *thou excelleſt them all*; we ſhould labour to excel in *Duty*. *Seek that you may excel. What do you more than others?* See that ye abound more and more, *ſo run*, out-run others, *that ye may obtain*; and praiſe ſhall be proportionable: *Thou excelleſt them all.* We find ſuch Encomiums frequent in Scripture. Thus of *Hezekiah*, 2 King. 18. 5. *He truſted in the Lord God of Iſrael, ſo that after him was none like him of all the kings of Iſrael, nor any that was before him*, that is, for ſtrength of Faith. So of *Joſiah*, 2 *King*. 23. 25. *And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to the Law of Moſes, neither after him aroſe any like him.* So God's teſtimony of *Job*, Job 1. 8. is, *That there was not a Man like him in all the earth.* So S. *Paul* teſtifies of *Timothy*, Phil. 2. 20. *I have no man like minded, who will naturally care for your eſtate.*

1 Cor. 14. 12.

Thus

Thus have I lightly ſhaken the principal Branches of this goodly Tree: and the ripe and pleaſant Fruit which is fallen from them all, I ſhall pick up and ſerve in one Diſh. *To be ſincerely religious, to be a virtuous, gracious, godly woman is the higheſt accompliſhment, and deſerves the greateſt praiſe*: nay, 'tis the moſt honourable teſtimony can be given to any, to ſay of her in truth, ſhe was *godly, and feared the Lord.*

There ſeems to be a great agreement and likeneſs betwixt the hundred and forty fourth Pſalm, in point of *happineſs*, and this Chapter in matter of *Duty*; and *Praiſe* reſulting from it. And therefore the tranſcribing thoſe words, may give much light and illuſtration to what lies before us. *David* therefore to ſhew, *populum quæ faciunt beatiorem*, *What will make a people happy*, proceeds thus, *v.* 12. *That our ſons may be as plants grown up in their youth, that our daughters may be as corner ſtones, poliſhed after the ſimilitude of a palace.* Verſ. 13. *That our garners may be full, affording all manner of ſtore, that our Sheep may bring forth thouſands and ten thouſands in our*

Streets. Verſ. 14. *That our oxen may be ſtrong to labour, that there be no breaking in, nor going out, that there be no complaining in our Streets.* Verſ. 15. *Happy is that people that is in ſuch a caſe.* Every one will be ready to acknowledge and admire the happineſs of ſuch a People. But ſaith *David*, I'll tell you who are infinitely and more truly *happy*, yea, who are only ſo indeed; *yea, happy is that people whoſe God is the Lord.* So *Solomon* in this Chapter, to deſcribe the Woman who deſerveth praiſe, ſhe that is ſo good a *wife, that the heart of her Husband doth ſafely truſt in her, that will do him good, and not evil all the days of his life*, that is a Crown to him, and renders him honourable *in the gates.* She that is ſo good an *Houſwife*, that ſhe *worketh willingly with her hands, ſtays at home, riſeth early, is induſtrious, planteth, purchaſeth, increaſeth her eſtate, ſhe that is ſo good a Mother, as to educate her children well, and ſo good a Miſtreſs as to provide moſt carefully for all her ſervants, that they are ſo far from wanting cloaths, that their Liveries are Scarlet.* She *that is ſo good a* Neighbour that ſhe *treats* the rich, and *relieves* the

poor

poor and needy, and obliges all by the law of kindneſs in her tongue, ſweetning all by kindeſt words, and kinder looks. This Woman certainly deſerves to be admired; yea, is almoſt adored as a *terreſtrial Goddeſs.* But after all this, ſaith *Solomon*, yet ſhew I you a more excellent way to obtain true and laſting praiſe; the godly Woman, the Woman that *feareth the Lord, ſhe, ſhe* deſerves to be praiſed above all others.

Super omnia vultus acceſſere boni.

Moſt Men and Women affect to be praiſed, but 'tis for the moſt part for vain and deceitful things, which deſerve no praiſe at all; and if they attain any, 'tis a poor and empty praiſe which may ſound and make a noiſe in the world, amongſt the fooliſh *heard*, but ſignifies little with wiſe Men, and nothing at all with God, who deſigns *Glory* and *Honour* for none but thoſe who ſeek it by *patient continuance in well doing, and working good*, Rom. 2. 7, 10. But to *fear the Lord*, that is, to be godly, this deſerves *praiſe* indeed. A truth ſo evident, and clear by its own light, 'tis hard to add any thing to it for proof or illuſtration, to make it clearer, nature hath printed it in our hearts,

hearts, and the *new nature* in a ſecond and fairer edition, as a common principle. And firſt notions are indemonſtrable.

To praiſe is to bear witneſs, or give an honourable teſtimony, of a Man or Womans having ſuch a Virtue, Grace, Perfection, Excellency in them, and the very acknowledging and teſtifying that they have them, is a praiſing of them highly: as *Acts* 11. 24. *Barnabas* is abundantly praiſed, in that teſtimony that he was *a good man, full of the Holy Ghoſt*, and of *faith*, without adding other encomiaſtick Words. So when God himſelf vouchſafes to write *Job*'s Panegyrick, *Job* 1. 1. he calls him his *ſervant, a perfect and an upright man, one that feareth God, and eſcheweth evil.* And S. *Paul* expreſly ſaith, that God gave teſtimony to *David*, when he ſaid of him, *I have found David a man after mine own heart, who ſhall fulfil my will.* For as we ſay for *reproach*, call a man ungrateful, and you can ſay no worſe, you have ſtigmatized him with the fouleſt brand. So for *Praiſe*, call a Woman Godly, you need ſay no more, there's praiſe enough in that. So that if you

Acts 13. 22.

confine

confine me ſtrictly, I muſt ſtick in the Center, and draw no lines from it, but all will return upon it ſelf, and be the *Epha* never ſo full, it will ſettle upon its own Baſe: I may ſay *aliud*, but not *amplius*, none can be commended highlyer, than to have this Character impreſt, *they fear the Lord.*

Again if I ſhould compare *the fear of the Lord* with other things to give it its due preference, or let my ſelf looſe into an enumeration of its cauſes, properties, effects, ſigns, conſequents, advantages, and unſeaſonably common-place upon it, I ſhould lanch into an Ocean, in which I ſhould loſe my ſelf and your patience, and deſpair to kenn a ſhore in more than an hours ſailing: I ſhall therefore confine my ſelf, or rather willingly ſubmit to be confined by the ſtraits of time, to very narrow meaſures, which ſhall be theſe two:

1. To point in general at the objects of *Praiſe*, and ſhew what intereſt *Religion* or *the Fear of God* hath in them.

2. To ſhew what uſually acquires praiſe to men, in reference to *God*, their *Neighbours* and *themſelves*, and declare

declare how being ſincerely religious, will intitle us to it on thoſe Accounts.

1. As to the Objects of true Praiſe. The firſt and grand object of *Praiſe* is *God*, and the *divine perfections*, which is ſo evident through all the Scriptures, and to the light of Reaſon, that I'll not waſte time to prove it; and conſequently, what is next to them, and likeſt to them, is the *next*, and *firſt* in the order of the *ſecondary objects of Praiſe*. Now that is the Image of God reflected and imprinted on the Soul of Man; and this, Religion and the Fear of God produceth: *Eph.* 4. 24. *The new man is created after God's image in righteouſneſs and true holineſs*: And *Coloſſ.* 3. 10. *The new man is renewed in knowledge after the image of him that created him.*

And they that ſincerely embrace the great and precious promiſes of the Goſpel, are thereby made *partakers of the divine nature: A God-like temper and diſpoſition.* For *Godlineſs* is *Godlikeneſs.* Therefore 'tis enjoyned in ſuch language, *Be ye holy, for I am holy*: or, *as I am holy*, ſaith the Lord; 1 *Pet.*

1 *Pet.* 1. 16. and *Luk.* 6. 36. *Be ye merciful as your Father is merciful*; and *be ye perfect as your heavenly father is perfect*, Matth. 5. 48. They therefore that approach ſo near the moſt praiſe-worthy object, deſerve great praiſe.

2. The object of *Praiſe* is ſome *excellent good*, it muſt be *good*, or it deſerves reproach; but it muſt be alſo *excellent*, or no notice is taken of it. Now *the fear of God is excellent*, Pſal. 19. The Saints are the *excellent* of the earth; *Pſal.* 16. 3. *The righteous is more excellent than his Neighbour*, Prov. 12. 26. *Wiſdom excelleth folly, as light excelleth darkneſs*, Eccleſ. 2. 13. *And the things of God's law, wherein good men exerciſe themſelves, are ſaid to be more excellent*, Rom. 2. 18. The *godly* therefore are to be praiſed, for they are excellent.

3. It muſt be a *choſen good*, for it would be no praiſe for any Man (if that were poſſible) to be good without, or againſt his will. *If I do this thing willingly I have a reward:* 1 Cor. 9. 17. Now this good woman *choſeth*. *Mary hath*

hath choſen the good part: Luk. 10. 42. (And ſo did our honourable *Mary*, if ever any) and it is implyed in the reproach caſt upon Sinners: *Prov.* 1. 29. *That they did not chuſe the fear of the Lord*: that the Saints do chuſe it: *Pſal.* 119. 30. *I have choſen the way of truth, thy judgments have I laid before me*: and *verſ.* 137. *I have choſen thy precepts.* Iſa. 56. 4. *The eunuchs which chuſe the things which pleaſe me.* And it's the high commendation of *Moſes*, *Heb.* 11. 25, 26. *That he choſe to ſuffer affliction with the people of God, rather than to enjoy the pleaſures of ſin for a ſeaſon, and eſteemed the reproach of Chriſt, greater riches than the treaſures of* Ægypt.

4. It muſt be ſome permanent and abiding good, not fading, not *like the morning cloud and early dew*: now the *Pſal.* 19. 9. *fear of the Lord endureth for ever*: and where it is in truth it will both *continue* and *grow*. *The righteous is an everlaſting foundation*: Prov. 10. 25. *The good part they chuſe ſhall not be taken away.*

They repent not of their repentance, and Chriſt hath *prayed that their faith fail not.* They

They go from ſtrength to ſtrength till they appear before God perfect in Zion, and bring forth more fruit in their age.

The path way of the juſt is as the ſhi- Prov. 4. 18.
ning light: which ſhineth more unto the perfect day.

2. I ſhall conſider the object of *Praiſe* more ſpecially, and what men are eſteemed to merit praiſe for, with reſpect to *God*, their *Neighbours* and *themſelves*.

1. Men are *praiſed* for their well performing of their duty to God, as *good ſervants*.

2. For their *Beneficence* to men in all relations, as uſeful, juſt, kind, charitable amongſt and towards all men.

3. For their *wiſdom* to themſelves, as being prudent, diſcreet, and wiſe in their own concerns.

Now *Religion*, the *Fear of the Lord*, is productive of all theſe in an eminent degree; and therefore are they greatly to be praiſed in whom it is.

1. This

1. This *fear* will make *good ſervants to God.* This is a principal part of a ſervants duty: *Mal.* 1. 6. *If I be a Maſter where is my fear?* Now this fear is the root of univerſal obedience: he that fears God will not, dare not offend him: *Fear God and keep his Commandments, this is the whole duty of man*: Eccleſ. 12. 13. Only *fear the Lord, and ſerve him*; if you fear him, you will not fail to ſerve him. *What doth the Lord require of thee, but to fear him, and to ſerve the Lord thy God with all thy heart and ſoul: ſerve the Lord with fear,* Pſal. 2. *Let us have grace whereby we may ſerve God acceptably with reverence and godly fear*: Heb. 12. 28. Yea, the *fear* of God will help to clean from all filthineſs both of fleſh and ſpirit, and to perfect holineſs: 2 *Cor.* 7. 1. So that if it be praiſe-worthy to be *a dutiful child* and *obedient ſervant* to God, as certainly nothing deſerves it better; the woman that *feareth the Lord* hath a juſt claim to *Praiſe.*

Deut. 10. 12.

2. *The fear of the Lord* will make fruitful in all good offices to our Neighbour, humble and obedient to Superiours, careful of, and tender to Inferiours,

ours, juſt and kind to all, and munificent and liberal to thoſe that are in want. This good woman in the Text, *who feareth the Lord in her heart, had fruitful hands, and works of her own to praiſe her in the gates.*

'Tis the excellency of Religion to make good in all relations. *Good Magiſtrates,* 'tis the firſt qualification of *Jethro's* Juſtice: *Able men that fear God:* Exod. 18. 21.

So *Nehemiah* of himſelf, *Neh.* 5. 15. *The former Governours which were before me, had been chargeable to the people, and had taken of them bread, and wine, and forty ſhekels of ſilver, yea, even their ſervants had rule over the people, but ſo did not I becauſe of the fear of God,* and good Subjects: *Fear thou the Lord, and the King;* Prov. 24. 21. *Fear God, and honour the King:* 1 Pet. 2. 17. One will enforce the other, and will make *ſubject for conſcience ſake:* *Rom.* 13. 5.

It will make loving and *good Huſbands,* and it will make *good* and *obedient Wives,* like *Sarah;* for *holy women who truſt in God are in ſubjection to their own husbands:* 1 Pet. 3. And this made this Virtuous Woman ſo excellent a

Wife. It will make good Family-Governours; *who will walk in their house with a perfect heart*, and will neither provoke their Children, nor deny what's equal to their servants, whilst they remember themselves have a *Father*, and *a Master in heaven*; Col. 4. 1. It will make dutiful children, and faithful servants. *Servants obey in all things your Masters according to the flesh, not with eye-service, as men pleasers, but in singleness of heart, fearing God*: Col. 3. 22. In a word, it will make honest and righteous in our whole conversation: S. *Peter* puts together *Acts* 10. 35. *Fearing God and working righteousness.*

It renders also *charitable* and *bountiful* to them in need; this good Woman, *vers.* 20. *Stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy. The good man is ever merciful, and lendeth; yea, liberal, and giveth.*

Cornelius is described, *Acts* 10. 1. *A devout man that feared God, and gave much alms to the people*; and S. *James* tells us, that *true Religion and undefiled is to visit the fatherless, and widows in their affliction, that is to relieve them.*

So

So that if to be good in all relations, and to be a Benefactor and common good to mankind, deſerves *praiſe*, the *fear of God* deſerves it, which makes men ſuch.

Thirdly and laſtly, the fear of the Lord will make a man *wiſe* for himſelf, to do himſelf good: *And men will praiſe thee when thou doſt well to thy ſelf*; Pſal. 49. 18. And nothing is more praiſe-worthy in *man's* account, than to be *wiſe*, nor in the account of *God*, than to be *wiſe to ſalvation.* Now the *fear of the Lord* not only makes wiſe, but is wiſdom it ſelf.

The fear of the Lord, that is wiſdom, and to depart from evil is underſtanding: Job 28. 28.

Wiſdom and *Godlineſs* are ſynonymous words in the Holy Ghoſt's Language, the wiſe man is the good man, (*wiſe virgins*, Matth. 25.) and the *wicked* man the *fool.* The *fear of the Lord is the beginning of wiſdom*; the head, the chief of wiſdom; *a good underſtanding have all they that keep his commandments.* The *praiſe* of every one of them who do ſo *endureth for ever*: Pſal. 111. *ult.*

I am loth, notwithſtanding the ſtraits of time, to diſmiſs this great truth without ſome ſhort improvement, let me therefore take advantage from the deſire of fame and praiſe, which nature hath planted in us all.

1. To reprove the blindneſs and folly of Men who will not ſee, or ſeeing, not purſue the only true and ſafe, and ſure method of attaining it, by labouring to be *ſoundly* and *ſincerely godly*, but build upon the ſand, that hollow, ſinking ground, which will not bear this triumphal Arch, this Royal Pillar; their natural, fortuitous, acquired accompliſhments, their *ſtrength*, *beauty*, *riches*, *honour*, *fleſhly wiſdom*, all which are periſhing and vain, falſe and deceiving, and will crown them at laſt but with fading flowers, and withering garlands, with the praiſe of fooliſh men, like themſelves; never with that praiſe which comes from God: for *the Lord taketh no pleaſure in the legs of a man, nor in the face of a woman*: in the ſtrength of the one, nor in the beauty of the other; but the

Pſal. 147. 10.

Lord

Lord taketh pleaſure in them that fear him, and hope in his mercy. I beſeech you therefore, and adjure you by all the obligations of *duty* to God, and *wiſdom* for your ſelves, devote your ſelves to the *fear of God* entirely. Reſolve to be *good in very good earneſt*; to be Chriſtians indeed, and Chriſtians within, *circumciſed in heart and ſpirit*, *that your praiſe may be of God*, and not of men: and found in the faith, that it may be found to praiſe, and honour, and glory, at the appearance of Jeſus Chriſt. Rom. 2. 28. 1 Pet. 1. 7.

And to encourage you, lift up your eyes, beſtow one ſteddy, wiſhful glance upon the goodly fruit, with which this tree of life is loaden, of which, whoever eats ſhall never die, but live for ever.

1. All your ſins ſhall be *pardoned*, you ſhall have peace with *God*, with *conſcience*, and with all the *creatures*; acceptance of your perſons, and of all your ſervices.

2. You ſhall be freed from the *power*, the *filth*, and the *deceitfulneſs* of ſin,

the vaſſalage of Satan, the ſting of death, and from the pit, and fear of Hell.

3. Your Souls ſhall be repaired to their original perfections and excellencies in the Image of God, and participation of the Divine Life.

4. You ſhall be *ingrafted* into Chriſt, adopted into the Family of God, made *temples of the Holy Ghoſt*, with all the Bleſſings which are conſequent on theſe.

5. You ſhall be *heirs of all the promiſes*; yea, *inherit all things*: have all your wants ſupplied, all juſt deſires ſatisfied, all conditions ſanctified, all providences bleſſed, to promote your everlaſting good.

Laſtly, you ſhall be crowned with the unwithering Laurels of true, and of eternal praiſes, by Men, by Angels, and by Chriſt, and God; and when you *die* in *nature*, begin to *live* in *glory*; go to God and ſee his face, and be for ever with him, in *whoſe preſence is fulneſs of joy, and at whoſe right hand are pleaſures for ever more*. And

And for further quickening and ſtrengthning you againſt the difficulties which may ſeem to meet you, and to obſtruct you in this excellent way. Let me ſet before you the examples of the Saints of God, who, though men of like paſſions with your ſelves, inwardly clogged with the ſame corrupt and ſinful nature, outwardly beſet with the like or ſame temptations, caſt off the weight which hung upon them, broke through the difficulties which did encompaſs them, and ran the race which was ſet before them, and through faith and patience obtained, and now inherit the promiſes, and that ſure reward, that Diadem of Joy, and Praiſe, which God hath provided, and Chriſt hath purchaſed for, and promiſed to them that *love and fear him, and wait for his appearance.* Reflect on all the Worthies of the Old Teſtament, and New, the holy *Patriarchs*, *Prophets* and *Apoſtles*, the noble *Army of Martyrs*, all the primitive Chriſtians, whoſe names are recorded in the Church's Story, all the devout men and women of ſucceeding ages; and follow that *Cloud of Witneſſes*, as *Iſrael* followed that *Pillar of Cloud* and

Fire, through the wilderneſs till they arriv'd at *Canaan*.

And that you may not doubt, or fear that *God's Arm is ſhortened*, or *his hand grown weak*, his Bowels ſtraitned, or the aids of his Grace leſs *powerful*, *ſufficient*, yea, *exuberant* than they were of old.

Let me ſet before you an *illuſtrious*, an *Heroick*, a *recent* inſtance, freſh in your memories, known to you all, a Preſident, as much beyond exception, as example, which may ſilence all your cavils of *difficulty*, and much more of *impoſſibility*.

I mean the *thrice honourable, and truly noble, the moſt excellent and incomparable Lady*, the ſacred Shrine of whoſe venerable Herſe we are now drenching with the juſt tribute of our floods of tears, and ſtrewing with the ſweeteſt Flowers of Applauſe and Admiration, though they as much too *few*, as theſe too *pale* and *faint* for ſuch an offering.

She was a *Woman*, of *the feebler Sex*, *a ſinful daughter* of firſt ſinning *Eve*, *a rich woman*, and *how hardly can ſuch be ſaved?* That had as much *buſi-*

neſs

neſs to divert her, and as much *plenty* to entertain her, as much *beauty* to tempt her, and as much *favour* to intangle her, as any of you, and lived in the ſame atheiſtical, degenerate age with your ſelves, wherein ſincere and ſerious Religion is made the greateſt *Ridicule*, eſteemed the moſt unmodiſh and unfaſhionable thing.

And yet in the midſt of all theſe diſadvantages, I may without *Hyperbole* invite you, as the Cryer us'd to call Spectators to the ſecular Plays: Come ſee thoſe Shews, *Quos nemo mortalium vidit, vel viſurus eſt*, *Come ſee, come hear* ſuch an example of *Heroick Virtue*, of *Generous Piety*, of *ſincere, humble, unaffected, ſerious, fruitful Religion*, as in all reſpects this age hath not produced, as hath had rare, if any Preſidents to follow, and will I fear be followed by few, or none, but with long diſtant intervals.

An *hundred* Mouths and a *thouſand* Tongues, though they all flowed with *Nectar*, would be too few to praiſe her. O for a *Chryſoſtom*'s Mouth, for an *Angel*'s Tongue to deſcribe this terreſtrial Seraphim; or a ray of *light* condens'd into a *pencil*, and made *tactile* to give you

Si mihi ſint centum linguæ, ſint oraque centum.

you this glorious *child of light* in *vive Effigie.*

But what great Masters can present in *minature*? what skillful hand *epitomize* so great a soul, and draw her in *little* (on so few remaining Sands) who had nothing *little*, nothing *mean*, but a *little esteem* of her own *perfections*, and being *mean* in her own eyes.

For she was truly excellent, and great in all respects: *great* in the honour of her *Birth*, being born a *Lady*, and a *Virtuosa* both, Seventh Daughter of that eminently Honourable *Richard*, the First Earl of *Cork*, who being born a private *Gentleman*, and younger Brother of a younger Brother, to no other Heritage than is expressed in the *Device* and *Motto*, which his humble Gratitude inscribed on all the Palaces he built,

God's Providence, mine Inheritance.

By that *Providence*, and his diligent and wise *Industry*, raised such an *Honour* and *Estate*, and left such a *Family* as never any Subject of these three Kingdoms did, and that with so unspotted

ſpotted a *reputation* of integrity, that the moſt *invidious ſcrutiny* could find no blot, though it winnowed all the methods of his Riſing moſt ſeverely, which our good Lady hath often told me with great content and ſatisfaction.

This Noble Lord by his prudent and pious Conſort, no leſs an Ornament and Honour to their Deſcendants than himſelf, was bleſſed with five Sons, of which he lived to ſee four Lords, and Peers of the Kingdom of *Ireland*.

And a Fifth, more than theſe Titles ſpeak, a Sovereign and Peerleſs, in a larger Province, that of univerſal nature, ſubdued, and made obſequious to his inquiſitive mind.

And eight Daughters.

And that you may remark how all things were extraordinary in this great Perſonage: it will, I hope, be neither unpleaſant, nor impertinent, to add a ſhort Story, I had from our Lady's own mouth.

Maſter *Boyl* (who was then a Widdower) came one Morning to wait upon

on

on Sir *Feoffry Fenton*, at that time a great Officer of State in the Kingdom of *Ireland*; who being engaged in buſineſs, and not knowing who it was who deſired to ſpeak with him, a while delayed him acceſs, which time he ſpent pleaſantly with his young Daughter in her Nurſes Arms. But when Sir *Feoffrey* came, and ſaw whom he had made attend ſomewhat long, he civilly excuſed it. But Maſter *Boyl* replyed, he had been very well entertained, and ſpent his time much to his ſatisfactiou, in courting his Daughter, if he might obtain the Honour to be accepted for his Son-in-law. At which Sir *Feoffrey* ſmiling, (to hear one who had been formerly married, move for a Wife carried in Arms, and under two years old) asked him, if he would ſtay for her: to which he frankly anſwered him he would, and Sir *Feoffrey* as generouſly promiſed him, he ſhould then have his full conſent. And they both kept their words honourably. And by this virtuous Lady he had thirteen Children, ten of which he lived to ſee honourably married, and died a Grandfather by the youngeſt of them.

Nor

Nor did ſhe derive leſs *honour* from the *collateral*, than the *deſcending* Line, being Siſter by *Soul* and *Genius*, as well as *Blood* to theſe great *Perſonages*, whoſe *illuſtrious*, *unſpotted*, and *reſplendent Honour*, and *Virtue*, and whoſe *uſeful Learning*, and *accurate Pens* may attone and expiate, as well as ſhame, the ſcandalous Blemiſhes of a *debauched*, and the many *impertinencies* of a ſcribling Age.

1. *Richard* the truly Right Honourable, *Loyal*, *Wiſe*, and *Virtuous* Earl of *Burlington* and *Cork*, whoſe life is his faireſt, and moſt laudable Character.

2. The Right Honourable *Roger*, Earl of *Orery*, that *great Poet*, *great States-man*, *great Soldier*, and great *Every-thing* which merits the name of *Great* or *Good*.

3. *Francis*, *Lord Shannon*: whoſe *Pocket-Piſtol*, as he ſtiles his Book, may make as wide Breaches in the Walls of the *Capital*, as many *Canons*.

4. And that Honourable, and well known name *R. Boyl*, Eſquire, that *profound Philoſopher*, *accompliſhed Humaniſt*, and *excellent Divine*, I had almoſt ſaid *Lay-Biſhop*, as one hath ſtiled

Sir

Sir *H. Savil*, whose Works alone may make a Library.

The *Female* Branches also (if it be lawful so to call them. whose *Virtues* were so *masculine*, Souls knowing no difference of Sex) by their *Honours* and *Graces* (by mutual reflections) gave, and received lustre, to, and from her.

The *Eldest* of which, the Lady *Alice*, was married to the Lord *Baramore*.

The *Second*, the Lady *Sarah*, to the Lord *Digby* of *Ireland*.

The *Third*, the Lady *Lætitia*, to the eldest Son of the Lord *Goring*, who died Earl of *Norwich*.

The *Fourth*, the Lady *Joan*, to the Earl of *Kildare*, not only *Primier* Earl of *Ireland*, but the *ancienteſt Houſe* in Christendom of that degree, the present *Earl* being the six and twentieth, or seven and twentieth of Lineal Descent. And, as I have heard, it was that great *Antiquary*, King *Charles* the First his observation, that the three anienteſt Families in *Europe* for *Nobility*, were the *Veres* in *England*, Earls of *Oxford*, and the *Fitz-Geralds* in *Ireland*, Earls of

of *Kildare*: and *Momorancy* in *France*. 'Tis obſervable, that the preſent young Earl of *Kildare* is a mixture of the Blood of *Fitz-Geralds* and *Veres*.

The *Fifth*, the Lady *Katharine*, who was married to the Lord Vicount *Ranelaugh*, and Mother to the preſent generous Earl of *Ranelaugh*, of which Family I could have added an eminent Remark, I meet with in *Fuller*'s Worthies.

This *Lady's Character* is ſo ſignalized by her known Merit, among all Perſons of Honour; that as I *need* not, ſo I *dare* not attempt beyond this one word, She was our Lady's Friend-Sifter.

The *Sixth*, the Lady *Dorothy Loftus*.

The *Seventh* (the number of Perfection) which ſhut up and crown'd this noble Train, (for the Eighth, the Lady *Margaret* died unmarried) was our excellent Lady *Mary*, married to *Charles* Earl of *Warwick*: of whom, if I ſhould uſe the Language of my Text, I ſhould neither deſpair their pardon, nor fear the reproach of rudeneſs: *Many Daughters*, all his *Daughters did virtuouſly*; *but thou*——

She

She was *Great* by her Marriage into the Noble Neighbouring Family, which yet received acceſſion to its Grandure, by the luſtre of her Name and Virtues. But ſhe needed neither borrowed Shades, nor reflexive Lights, to ſet her off, being *perſonally great* in all natural Endowments and Accompliſhments of Soul, and Body, Wiſdom, Beauty, Favour, Virtue.

Great by her *Tongue*; for never Woman uſed one better, ſpeaking ſo *gracefully*, *promptly*, *diſcreetly*, *pertinently*, *holily*, that I have oft admired the edifying words that proceeded from her Mouth.

Great by her *Pen*, as you may (*Ex pede Herculem*) diſcover by that little taſte of it, the world hath been happy in the haſty fruit of one or two interrupted hours after Supper, which ſhe profeſſed to me with a little regret, when ſhe was ſurpriſed with it's ſliding into the world, without her knowledge, or allowance, and wholly beſide her expectation.

Great by being the *greateſt Miſtreſs*, and *Promotreſs*, not to ſay the *Foundreſs*, and *Inventreſs* of a *new Science*—*The Art of obliging*; in which ſhe attain'd

tain'd that Sovereign Perfection, that ſhe *reigned* over all their hearts with whom ſhe did converſe.

Great in her nobleneſs of Living, and in her free and ſplendid Hoſpitality.

Great in the unparallel'd ſincerity of conſtant, faithful, condeſcending Friendſhip; and for that law of kindneſs which dwelt in her Lips and Heart.

Great in her dexterity of Management.

Great in her quickneſs to apprehend the difficulties of her Affairs, and where the *ſtreſs* and *pinch* lay, to untie the Knot, and looſe and eaſe them.

Great in the conqueſt of her ſelf, and maſtery of her paſſions, as I could give ſeveral pregnant inſtances, but eſpecially in that of the death of her *dear* and *only Son*; wherein her behaviour was ſo ſubmiſs, ſerene, and calm, I confeſs I cannot but judge it ſcarce imitable, or attainable by any other.

Great in a thouſand things beſides, which the world admires as ſuch; but I can be, and here profeſs my ſelf her faithful witneſs, ſhe deſpiſed them all, and *counted them but loſs and dung in com-*

pariſon of the fear of God, and the excellency of the knowledge of Chriſt Jeſus our Lord.

The *Subſtance* of great *Volumes* uſes to be ſummarily contracted into *Contents* and *Titles.* All I have ſaid is but an imperfect *Index*, to this great *Folio of Voluminous Virtue.* You that knew her muſt have the *Book* before you, turn over the *leaves* of your own memories, and read with pleaſure what thoſe *hints* refer you to.

But I promiſed you to preſent her, as an *example* of *Solomon's Rule*, let us therefore bring *her*, and the *Text* together, and never two were better met. If ever this Scripture were fulfilled, 'tis this day fulfilled in your ears.

O thou Great, Heroick, Noble, Bleſſed Soul, (and bleſſed be that God, and Grace that made thee ſuch) *Many daughters have done virtuouſly, but thou excelleſt them all.* Though thou wantedſt not Beauty, and didſt exceed in Favour; thou didſt neither prize them, nor catch at praiſes by them, but didſt *fear the Lord with all thy heart, and*

and eſteemedſt that thy only praiſe and honour. Thy hands were fruitful, and thy lips too, and thy Fruits were many, pleaſant, uſeful, ſeaſonable, ripe, ſweet, and fragrant: both to *God* and *Man*.

Thou art now *praiſing God*, and we are *praiſing thee*: with the *Sprigs* of thoſe *Lawrels* will we crown *thee* which thy own *hands* did plant, and *eyes* did water; that God may be praiſed in thee, and for thee, and others drawn by holy emulation to tranſcribe thy Copy. I ſhall begin with that which always had the firſt place in her care, and heart, *her Religion, and Piety*, which in the language of my Text, is the *fear of the Lord*. And I may, as is ſaid of *Hannaniah*, Neh. 7. 2. truly atteſt, that *ſhe feared the Lord above many*; above *moſt*, not to ſay above *all*: that *ſhe feared the Lord greatly*, as is teſtified of *Obadiah*, 1 *King*. 18. 3. Or as *David* calls himſelf *Gods ſervant devoted to his fear*: Pſal. 119. 38. So might ſhe moſt truly.

I ſhall give you an account of,

1. Her *Entrance*, or *Beginning*.

2. *Progreſs*, or *Growth.*

1. *Practice*, and *Exerciſe* of Religion as to her ſelf.

2. Of her *Zeal*, and *holy Induſtry* to promote it, and encourage it in others.

Firſt, as to her *beginning* to be *ſeriouſly Religious*, and to make it her buſineſs in good earneſt, though ſhe had good education, and had been principled in the Grounds of *Catechiſm* in her youth: yet ſhe would confeſs ſhe underſtood nothing of the *life* and *power* of *Religion* upon her heart, had no ſpiritual ſenſe of it, till ſome years after ſhe was married. She hath told me alſo with what *prejudice* and ſtrange apprehenſions, as to matters of *Religion*, ſhe came into the Family in which ſhe *lived* and *died* with ſo much Honour, for ſhe was almoſt frighted with the diſadvantageous account was given of it: but when ſhe came to ſee the regular performance of divine Worſhip, and hear the uſeful, edifying, preaching of the moſt neceſſary, practical, and ſubſtantial truths, and obſerve the order and good Government, and received encouragement from her Right

Right Honourable Father-in-law, who had always an extraordinary value for her, and affection to her: her *prejudice* wore off, and *approbation* followed. Which minds me of a compariſon, uſed by the Learned *P. Martyr*, which occaſioned the Converſion of the Pious *Galeacius Caracciolus*.

If a Man ſtanding at a great diſtance ſee a Company dancing, he wonders at their *antick* Geſtures, and ſeemingly ridiculous motions, and thinks them a company of mad men: but if he approaches nearer, and comes within the hearing of the ſweet and harmonious Muſick, which guides and meaſures out thoſe motions, and obſerves how regularly one anſwers to the other, he then admires them, approves their decency and order, and deſires to dance with them. So if a man take up the reports the world gives of ſerious Chriſtians, or ſees them at a diſtance buſily attending all the duties of their holy Calling and Profeſſion, he thinks of them as *Feſtus* did of *Paul*: that *they are beſide themſelves*, or *mad*: but if he acquaint himſelf more throughly with them, and hears and underſtands the Word of

God, which is as it were the Muſick to which they dance, and takes notice how they meaſure all their motions by its melody, he ſees ſuch an agreeing and beautiful conformity betwixt them; he cannot but approve it, and joyn with them.

God made uſe of two more *remote* means of her *Converſion*, *Afflictions*, and *Retirement*, the kind of the *firſt*, and the occaſion of the *ſecond* need not here be named. Only the divine Wiſdom and Grace is very adorable, for adapting ſuitable means to bring his purpoſes to paſs: as theſe were in her circumſtances, for ſhe would ſince acknowledge that her great difficulty and *remora*, was her love of the pleaſures and vanities of the world, which ſhe neither knew how to reconcile with the ſtrictneſs of Religion, nor yet could be content to part with for that, whoſe ſweets and better pleaſures, ſhe was not then acquainted with: God therefore gradually weaned her, by rendring more inſipid what had too much pleaſed her, and by giving her vacancy and freedom from diſtraction, to acquaint her ſelf more throughly with

with the things of God. By which ſhe was enabled to ſet to her ſeal to that teſtimony which God gives to ſpiritual Wiſdom, *That all her ways are pleaſantneſs, and all her paths are peace:* and to her Friends would frequently and freely do it, aſſuring them That ſhe had no cauſe to repent the change ſhe found, of the ſolid and ſatisfying pleaſures ſhe obtained in Religion, for thoſe unquiet, empty ones, ſhe left in ways of vanity: thereby encouraging them to *try*, not doubting, but upon experience they would become of the ſame mind.

Two more *immediate* helps which God bleſſed to her, were the *preaching* of the Word *(which God hath ordained for the ſalvation of them that believe:* 1 Cor. 1. 21.) and *Chriſtian Conference*, and (becauſe ſuch an hint may do others good) the preſſing the neceſſity of *ſpeedy and true repentance*, and ſhewing the danger of *procraſtination*, and puttings off, and ſtifling preſent convictions by delay: This ſeemed to turn the wavering, trembling balance, and to fix the ſcale of her reſolution.

This is about nine and twenty years

ſince, from which time (though before her converſation was viceleſs, ſweet, and inoffenſive, yet ſhe would confeſs her mind was vain) ſhe *walk'd with God* moſt cloſely, circumſpectly, accurately. And I verily believe few (if any) ever *choſe the better part*, more reſolutely than this our noble *Mary*, or devoted themſelves more unreſervedly *to God's love*, and *fear*, and *ſervice*, learning to be good in very good earneſt, and to encreaſe, *and grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.*

2. *To promote this*, like the wiſe man in the Goſpel, *Mat.* 7. 24. *She dug deep to lay her foundations on a rock.* She made a ſtrict ſcrutiny into the ſtate of her Soul, and weighed the reaſons of her choice, in the balance of the Sanctuary. And with the other Builder in the Goſpel, *ſate down and conſidered with her ſelf what it might coſt to finiſh her ſpiritual edifice, and whether ſhe were furniſhed to defray that charge.* And alſo whether the grounds of her hope were firm, and ſuch as would not abuſe, and ſhame her, and her evidences for Heaven, ſuch as would bear

bear the Teſt, and Scripture would approve.

And this ſhe drew up at large, with her own hand *judiciouſly, ſoberly, modeſtly, humbly,* and about twenty years ſince did me the honour with greateſt ſecrecy to read it to me, and obliged me with all freedom and faithfulneſs to give her my judgment of it; which I could not but do with much approbation. And this, I doubt not, remains amongſt her many excellent Papers.

Having thus put her hand to the plough, ſhe looked not back, but minded Religion as her buſineſs indeed; and never gave ſuſpicion of *trifling* in ſo ſerious a work.

3. Therefore for her *practice* of it, it was her great deſign *to walk worthy of God in all well-pleaſing, to adorn her profeſſed ſubjection to the Goſpel, by a converſation becoming it, and to ſhew forth his virtues and praiſes, who had called her* to his marvellous Light.

Firſt then ſhe was circumſpectly careful *to abſtain from all appearance of evil*; and in all doubtful caſes 'twas her

her rule to take the ſureſt ſide; for ſhe would ſay, I am ſure, 'twill do me no hurt, to let them alone. Though therefore none were further from cenſuring others, or uſurping judgment over their liberties; yet for her ſelf ſhe would never allow her ſelf the addition of artificial handſomneſs, (uſed neither paint nor patch) and was pleaſed with a ſaying of one of her ſpiritual Friends, upon the reading the Book which apologizes for it: *O Lord, I thank thee, that thou gaveſt me not wit enough to write ſuch a Book, unleſs withal thou hadſt given me Grace enough not to write it.* Neither would ſhe play at any Games, becauſe beſide many other inconveniences, ſhe judged them great waſters of precious time: of which ſhe was always very *thrifty.* And though ſhe was known to be a woman of good underſtanding, yet were there *three* things which were too hard for her, and ſhe would confeſs ſhe could not comprehend them.

Firſt, How thoſe who profeſſed to believe an Eternal Eſtate, and it's dependance upon the ſhort inch of time, could complain of times lying as a dead commodity

commodity on their hands, which they were troubled how to drive away.

Secondly, how Chriſtians, who would ſeem devout at Church, could laugh at others for being ſerious out on't, and burleſque the very Bible, and turn Religion into Ridicule.

Thirdly, How knowing men could take care of ſouls, and ſeldom come amongſt them, never look after them.

And though in the forenamed particulars, ſhe was content only to give example of forbearance: yet from the Play-houſe, ſince the Stage hath taken ſo great liberty, ſhe would openly dehort her Friends with greateſt earneſtneſs.

She, very many years ſince, began to keep a *Diary*; and conſulted two, whom ſhe uſed to call her Soul-Friends, and ever eſteemed ſuch her beſt Friends, concerning the beſt manner of performing it. This, at *firſt*, ſhe uſed to perform every *Evening*; but finding that inconvenient, by reaſon of her *Lords* long illneſs, which gave her many

many inevitable diverſions and interruptions at that ſeaſon, ſhe changed it into the quiet, ſilent morning, always riſing early. And therein amongſt other things recorded the dayly *frame of her own heart* towards God, his *ſignal providences* to her ſelf, and ſometimes towards others, *his gracious manifeſtations to her Soul, returns of prayer, temptations reſiſted, or prevailing*, or whatever might be uſeful for *caution* or *encouragement*, afford her matter of *thankfulneſs* or *humiliation*. And by this means ſhe had arrived at ſuch experience, that ſhe could conclude, at leaſt make ſtrong conjectures of the events of things ſhe ſpread before the Lord in prayer, by the *frame of her own heart*, in the performance of it, as I could inſtance in particulars, if it were convenient.

She uſed to call Prayer Hearts-eaſe, as ſhe often found it; and though her modeſty was ſuch, and ſhe was ſo far from a vain, affected oſtentation of her gifts, I cannot name one perſon with whom ſhe prayed, yet can I ſay ſhe was as well mighty, and fervent in prayer, as conſtant and abundant in it; for

for ſhe ſometimes uſing her voice, hath been over-heard, and her *own Lord* (knowing her hours of prayer) once conveyed a grave Miniſter into a ſecret place, within hearing, whom, if I ſhould name, I ſuppoſe would not be denyed to be a competent Judge, who much admired her humble fervency; for ſhe *praying prayed*, and when ſhe uſed not an audible voice, *her ſighs* and *groans* would eccho from her Cloſet at good diſtance. And the very day before ſhe died, ſhe was ſhut up above an hour, which ſhe ſpent in *fervent, private prayer*, notwithſtanding her indiſpoſition; and indeed *prayer was her very element*, in which ſhe *lived*, and *actually* died; and 'twas as the vital breath of her Soul, and the wing that wafted it immediately to Heaven.

But if ſhe *exceeded* her ſelf in any thing, as much as ſhe excelled others in moſt things, 'twas in *meditation*: this was her *Maſter-piece*; for ſhe uſually walked two hours dayly in the morning, to meditate alone, in which divine art ſhe was an accompliſhed Miſtreſs, both in ſet and occaſional, in the

the first chusing some select subject, which she would press upon her heart, with intensest thoughts, till she had drawn out all its juice and nourishment: and for the second, like a *spiritual Bee*, she would suck Honey from all occurrences, whole Volumes of which she hath left behind her.

Lectione assidua & meditatione diuturna pectus suum Bibliothecam fecerat Christi; unde hic fervor, nisi ex amore Dei? unde legis Christi indefessa meditatio nisi ex desiderio ejus qui legem dedit?

After this *consecrating* of the day with *reading Scriptures*, *prayer*, and *meditation*: a short dressing time, and ordering her domestick Affairs, or reading some good Book, spent the remainder of the morning till *Chappel-prayers*, from which she was never *absent*, and at which she was ever *reverend*, and a *devout* example to her whole Family.

She was a *strict observer of the Lords-day*, which is truly called the *Hedge* and *Fence* of Religion, and though some please themselves to call this *Judaizing*, to excuse the liberties they indulge themselves: I am sure our Church hath injoyn'd us all to *cry* to God for *mercy*, for the breach of, and for *grace* to incline our hearts to keep, the *fourth Commandment*, as well as any of the other

other *nine:* and 'tis not hard to obſerve that the ſtreams of Religion are deep, or ſhallow, according as theſe Banks are kept up, or neglected.

She was a very *devout Communicant*; ſeldom omitting to prepare her Soul with *ſolemn faſting*, to *renew her covenant* with God.

And in the act of receiving, I cannot think of her without reflecting on S. *Stephen*, when *he ſaw the Heavens opened, and Jeſus ſtanding at God's right hand, and his face was as the face of an Angel.*

And to encourage *others* to ſuch *ſerious* preparation to that *Sacred Ordinance*, as ſhe us'd before it: I ſhall ſhew what *ſweet advantages* ſhe reaped in it, and by it. And this I ſhall do by tranſcribing word for word out of her *Diary*, what I find written with her own hand, concerning one of the laſt *Sacrament Days*, ſhe ever enjoyed. For the Sacrament which was appointed to have been adminiſtred in her Ladyſhips *Chappel* upon *Eaſter-day*, was put off by reaſon of her falling ill in *Paſſion* week.

November

November, 25. *Sacrament Day.*

"AS soon as I awaked, I blessed "God. When I had read in "the *Word*, the Chapters of the Suf- "ferings of my *Blessed Saviour*, I "spent much time in meditating of "his *dying love*. By which thoughts "I found my *heart* much drawn out to "*love* him, and *melted* by his *love*: "then with great and awful apprehen- "sions of *God* upon my heart, I went "to *pray*. In which *duty* my *heart* "was lifted up in the high *praises* of "*God*, for both spiritual and temporal "mercies: and my *affections* were "much drawn out in the *duty*, in "which my *heart* did follow exceeding "hard after *God* for a nearer commu- "nion with him in the *Sacrament* than "ever yet I had. I then renewed my "*covenant* with *God*: and made pro- "mises, that by his *Grace* enabling me, "I would walk more closely with him, "for the time to come. That which "in especial manner I begged of God at "this *Sacrament* was more *love* to him,

"more

"more *holineſs*, more *contempt* of the "world, and the Glories of it, that I "might be more *uſeful* to the *Souls* and "*Bodies* of my Fellow *Chriſtians* than "formerly I had been.

"Thoſe *mercies*, which in eſpecial "manner, I was grateful for, were, "the *Creation* and *Redemption* of the "World, and for the *Goſpel*, and the "*Covenant* of *Grace*, and for *convert-* "*ing Grace*, and for *Juſtification*, and "for ſome meaſure of *Sanctification*: "and for ſo much *Patience* exerciſed "toward me, *before* my *converſion*: "and in order to it, *imbittering Crea-* "*ture-comforts*, that I might ſeek for "*comforts above*: and for a *ſanctified* "*affliction*, and for ſome degree of *pa-* "*tience* to bear it, and for ſupports "under it by the warm and lively *com-* "*forts* of the *Holy Ghoſt*: and for *re-* "*turns* of *prayer*: and for ſo many *op-* "*portunities* to ſeek unto God: and for "the ſweet *reviving* hours I had en-"joyed with *God* in *ſolitude* by Hea-"venly *Meditations*: and for the "*Word* and *Sacraments*, and the *ſan-* "*ctifying motions* of *Gods Spirit*. I was "in a more than uſual manner *melted* "in the *duty*, and *ſhed* a very great

"plenty of *tears* in it: which when I "came from, I found a *longing* desire to "partake of the *Lord's Supper*, and a "*great joy* that I was going to partake "of it. Then I went to hear —— "the Text was, *I am the way, the truth* "*and the life, no man cometh to the Fa-* "*ther, but by me.*

"I was attentive at that good Ser- "mon. And by what I heard of the "*excellency* of *Christ*, had my *heart* "much warmed with *love* to him.

"Afterwards, at the *confession* before "the *Sacrament*, I found my *heart* in a "more than usual manner *broken* for "my sins, which I *bewailed* with great "plenty of *tears*, and from my *heart* "*judged*, and *loathed* my self for them. "After I had received, I found my "*heart* in an extraordinary manner "*warmed* with *love* to *God*. And my "*Soul did follow very hard after him*, to "be made more *holy*, and for *Grace* to "serve him better than ever yet I had "done. I had very *lively* affections "in the *duty*; in which I received "much joy, and had sweet communi- "on with God in it.

"After I had at the *Table* of the "*Lord* given to the Poor, I came from

"the

"the *Sacrament* with my *heart* in a "ſweet, grateful, and Heavenly Frame, "and then in private *bleſſed God*, for "that *bleſſed Feaſt*, and begged ſtrength "to keep my promiſes I had made to "*God*, of new obedience.

"In the Afternoon I heard again "the ſame perſon, upon the ſame "*Text*, I was in an attentive, ſerious, "frame at that good Sermon. The "Subject of which was to ſhew, that "*Chriſt* was the only *way* for poor *peni-* "*tent ſinners* to come unto the Fa- "ther.

"I *meditated* upon the Sermons, and "*prayed* them over. And had alſo "*meditations* of the *Joys* of *Heaven*, "with the thoughts of being for ever "*freed from ſin*, and of being ever with "the Lord, where I ſhould *enjoy him* "in his *fulleſt love*.

"I found my *heart* much *revived*, "and my *Soul* did then make ſtrong "*Sallies* and *Egreſſes* after that bleſſed "*Reſt*.

"After Family Duties were over, at "which I prayed with fervency, I "did before going to Bed commit my "ſelf to *God*.

"O *Lord*, I do from my *Soul* bleſs "thee for this ſweet day, in which "thou wert pleaſed to vouchſafe unto "*me*, thy moſt unworthy Servant, "more *Soul-joy*, than thou didſt give "me for a long time before.

She was a very *ſerious and attentive hearer of the Word*, and conſtantly after Sermon *recollected* what ſhe heard, ſometimes by *writing*, always by *thinking* and calling it to mind, that ſhe might make it her own, and turn it into practice, not content to be a *forgetful, fruitleſs hearer* only, *but a doer, that ſhe might be bleſſed in her deed.*

And ſuch ſhe was for the *external* performances of *Religion.*

And though this was *beautiful* and *lovely*, yet her *chief glory was within, in the hidden man of the heart, in that which is not corruptible*, in that *dreſs of Graces* which adorned her Soul, this ſtring was all of Orient Pearls, and evenly matched, not one ill watered, or of unequal ſize. There was not one *dryed* or *withered* Limb, one member *wanting* or *defective* in the new creature,

ture, ſhe was *complete in Chriſt*, all of a piece.

The *Head* of her Knowledge was *comprehenſive* and *clear*. The *Eye* of her Faith was *piercing* and *ſteddy*. The *Ear* of her obedience was *open* and *light of hearing, and boared at the door poſts of wiſdoms houſe*. Her *Palate* was *ſavory*, and *reliſhing*, to which God's Law was *ſweeter than the honey, and the honey-comb, and more eſteemed than her neceſſary food*. The *Cheeks* of her Modeſty were *fair* and *ruddy*. The *Arms* of her deſires were *ſtretched out after God*, and *flexible*, to embrace him. The *Hands* of her *Juſtice* and *Charity* were *ſtrong* and *open*. The *Breaſts* of her Bounty were *well-faſhioned*, and *full of milk*, and the Bowels of her compaſſion were *tender* and *fruitful*. Her *hunger* and *thirſt after righteouſneſs* was even *greedy* and *inſatiable*. The *heart* of her ſincerity was *ſound* and *lively*, and the *pulſe* of her conſcience *ſmooth* and *equal*. The *feet* of her affections were *ſwifter than the Roes on the mountains of Bether*, more truly winged than the Poets feign their *Mercuries*. The *natural heat* of her Zeal more *fervent than the coals of Juniper*, and the

radical moisture of her repentance more *fluid* than the *springs of Pisgah.* Being seen with dry eyes, under tear-moving circumstances, which very nearly concern'd her self, and being asked, how she could refrain? She replyed, *I desire to weep for nothing but my sins.* Her *name was as ointment poured forth*, which made her the delight and admiration of all good men and women; yea, you may call her a *She Jedidiah*, a *Female Lemuel*, the Lord's delights, she with whom God was.

Now the *Soul* of this excellent *Body*, which animated all its goodly parts within, was the *love of God*, and the gorgeous Robe which cloathed it without, was her *deep humility.* These were the *Sun* and *Moon* in this great Firmament, all whose *Stars* were of the *first magnitude*, and the *least* of which would have made the great Luminary in another Orb. Such was this beauteous Spouse of Christ, so like her Heavenly Bridegroom, that for that resemblance sake, we may say of her she was exceeding lovely.

Nor was she less solicitous to make others good, than to be so her self. She well remembred our Savious charge to S. *Peter*,

S. *Peter*, *When thou art converted*, *ſtrengthen thy Brethren*: She ſet her heart to build God's ſpiritual Temple, and therefore ſhe applyed her ſelf to it with all her might. She had holy Tranſports for the Glory of God, and ſhe was a great Lover of Souls, and thoſe two engaged her to promote Religion with utmoſt induſtry and zeal, which that ſhe might accompliſh more advantageouſly,

1. *She* avowedly deſigned to repreſent *Religion* as *amiable*, and *taking*, and *free from vulgar prejudice*, as poſſibly ſhe might; not ſo as might affright and ſcare men from it: but that it might *allure* them, and *inſinuate* it's ſelf into their love and liking: to this end ſhe was *affable*, *familiar*, *pleaſant*, of a *free*, and *agreeable* converſation, *unaffected*, not *ſour*, *reſerved*, *moroſe*, *ſad*, *dejected*, *melancholy*, which preſents Religion moſt diſadvantageouſly. She was naturally of the ſweeteſt temper in the world: and *Grace* inoculated into ſuch a ſtock, thrives even luxuriantly. Whereas ſome *crabbed*, *peeviſh*, *ſullen* natures ſtarve the beſt Cion they are grafted with. As I remember one,

of whom 'twas usually said, he had Grace enough for seven other men, yet scarce enough for himself. And she made *grace* and *nature* both subservient to the good of others.

As we say of some neat, well-fashion'd persons, what ere they wear becomes them, and sits well: I must do her this right, to testifie, I never saw Religion become any person better. And 'twas hard not to approve and love a dress so decent and adorning.

2. *She* kept her self *free* and *disinteressed* from all Parties and Factions, that none might suspect a design of making Proselytes to any, but to God.

She was neither of *Paul*, nor *Apollos*, nor *Cephas*, but only Christ. Her name was *Christian*, and her Sirname *Catholick*, she had a large and unconfined Soul, not hemm'd in, or pounded up within the Circle of any man's name, or drawing a *Latitudinarian* in the true commendable sense: and whoever *feared God, and wrought righteousness was accepted of her.*

She very *inoffensively, regularly, devoutly*, observed all the orders of the Church

Church of *England*, in its Liturgy and publick Service, which ſhe failed not to attend twice a day with exemplary Reverence, yet was ſhe very far from placing Religion in Ritual Obſervances. And I may not deny, that ſhe would ſometimes warm her heart (*though never with ſtrange fire*) at private Altars, in her own Chamber or Cloſet.

3. She would perfume the company with good diſcourſe, to prevent idle, or worſe communication, not *abruptly*, *obraidingly*, or *importunely*, which is very *nauſeous* and *fulſome*, and *ſpoils a good game by bad playing*. But ſhe was like a *ſpiritual Stove*, you ſhould *feel* the *heat*, and not *ſee* the *fire*, and find your ſelf in *other company* amongſt the *ſame perſons*, and rather *wonder* than *perceive* how you came there; for ſhe would drop *a wiſe ſentence*, or *moral holy Apothegm* (with which ſhe was admirably furniſhed, of her own making or collection) that ſuited with, at leaſt not far remote from what was talked of, and commending, or improving that, ſhe'd wind about the whole diſcourſe without offence, yea, with much pleaſure. *She*

She kept a Book of ſuch *wiſe, pithy* Sayings, much valuing words, which contain'd great uſe and worth in little compaſs.

I ſhall tranſcribe a few of many.

THe almoſt Chriſtian is the unhappieſt Man, having Religion enough to make the world hate him; and not enough to make God love him.

God's Servants ſhould be as bold for him as the Devils are for him.

What will make thee happy at any time, may make thee happy at all times.

O Lord, what I give thee, doth not pleaſe thee, unleſs I give thee my ſelf. So what thou giveſt me ſhall not ſatisfie me, unleſs thou give me thy ſelf.

O Lord, who giveſt Grace to the humble, give me Grace to be humble.

He loves God too little, who loves any thing with him, which he loves not for him.

The true meaſure of loving God, is to love him without meaſure.

So ſpeak to God, as though men heard

heard thee, ſo ſpeak to men, as knowing God hears thee.

Seneca ſaid, he was better born, than to be a ſlave to his Body.

Luther ſaid, Chriſt's Croſs is no Letter, yet it taught him more than all the Alphabet.

We ſhould meditate of Chriſt's Croſs, till we be faſtened as cloſe to him, as he was to his Croſs.

By how much the more Chriſt made himſelf vile for us: by ſo much the more precious he ſhould be to us..

We need every day blood for our hearts, as water for our hands.

Through Chriſt's wounds we may ſee his Bowels.

He only can ſatisfie us, who ſatisfied for us.

He that takes up Chriſt's Croſs handſomely, ſhall find it ſuch a burden as Wings to a Bird, or Sails to a Ship.

'Tis a great honour to be Almoner to the King of Heaven.

The Bowels of the poor are the beſt ſoyl, which brings forth an hundred fold.

Who would not ſtarve a Luſt to feed a Saint.

To give is the greateſt ſenſuality:

How

How indulgent then is God to annex future rewards, to what is ſo much its own recompenſe.

To be libell'd for Chriſt is the beſt Panegyrick.

Where affliction is heavy, ſin is light.

God chaſtiſes whom he loves, but he loves not to chaſtiſe.

Sin brought death into the world, and nothing but death will carry ſin out of the world.

If all mens troubles were brought into a common ſtore, every one would carry back what he brought, rather than ſtand to a ſhare of an equal diviſion.

Though time be not laſting, what depend on it, is everlaſting.

The beſt Shield againſt Slanderers, is to live ſo, that none may believe them.

He that revenges an injury, acts the part of an Executioner. He that pardons it, acts the part of a Prince.

Sanctified afflictions are ſpiritual promotions.

Man is a pile of Duſt, and puff of Wind.

Why are we ſo fond of that life which

which begins with a Cry, and ends with a Groan!

But I will not cloy you, knowing it is ſafeſt to riſe with an appetite; even when we are entertained at a Banquet.

4. Where ſhe had particular *kindneſs*, or perſonal *intereſt*, ſhe would improve the authority of her *friendſhip* to gentle, but free correption, and argue, and perſwade ſo ſtrenuouſly, that her *Bow*, like *Jonathan*'s, *ſeldom return'd empty*; and plead the cauſe of God, and their own ſouls, to whom ſhe ſpake with ſo winning and inſinuating ſweetneſs, that 'twas hard to reſiſt the *Suada*, ſhall I ſay, or rather the *ſpirit*, by which ſhe ſpake. Let me reſound and eccho from her *lips* (though alas too faintly) how ſhe would with melting charms, and powerful ſtrains, attempt upon the Friends, for whom ſhe had a kindneſs, and whom ſhe longed to reſcue.

"COme, come, my Friend, you "muſt be good, you ſhall be "good; I cannot be ſo unkind, nay, ſo "unfaithful to the laws of Friendſhip, "as to let you periſh, and periſh in a "way, you know as well as I, leads "down to Hell. It grieves my very "ſoul to ſee ſo good a nature enſnared "againſt the dictates of its own light, "by bad example, cuſtom, or ſome-"what elſe —— And if they replyed with excuſes, ſhe would ſtop them thus: "I pray, my Friend, have pa-"tience, hear me out, I know, or gueſs "at leaſt, what you would ſay, and I "would not have you ſay it. 'Tis bad "to commit ſin, but 'tis worſe to plead "for it, and defend it. *None ſin ſo "dangerouſly as thoſe who ſin with excu-"ſes.* The Devil then ties a new ſnare, "when he gets into our tongues to fa-"ſten us to our failings, and raiſes an "out-work in our own mouths, to ſe-"cure the Fort he poſſeſſes in our "hearts: I take it for granted, all other "Holds were ſlighted eaſily, could "you conquer ſuch or ſuch a vice, too "much by cuſtom prevailing with you.

"Unhappy

"Unhappy cuſtom that dares preſcribe
"againſt God's Law—— But, *Friend*,
"uſe no arguments that will not hold
"water at the day of judgment:
"*though hand joyn in hand*, you know
"what follows. And no example, cu-
"ſtom, number ſhould allure us,
"which cannot excuſe us, and ſecure
"us. But this is the miſchief of ſin
"liv'd in, it bewitches the heart to love
"it, that it cannot leave it. Cannot,
"ſo men love to ſpeak; but 'tis becauſe
"they will not, that is, will uſe no en-
"deavours to be rid on't. But you
"muſt leave it, there's no remedy
"though it coſt you trouble, ſmart,
"and ſelf-denial. There's as much as
"all this comes to, in *cutting off a right*
"*hand*, and *digging out a right eye*. I
"ſpeak to you, as to one in whom I
"have a party to help me plead. I
"mean your conſcience, and the be-
"lief of the Scriptures; for if you
"were one of thoſe on whom you know
"I uſe to ſet my mark, I ſhould not give
"you this trouble, nor eſteem my ſelf
"under more than the Laws of general
"charity to wiſh you better, ſhould
"hardly venture my little skill to make
"you ſo.

But

"But as for you, who ſtill own
"God's authority, and believe his
"Word, and attend his Worſhip. Why
"ſhould I deſpair of making one piece
"of your ſelf, agree with the other,
"your practice with your convictions,
"your converſation with your conſci-
"ence.

"And not to fright you with the
"Thunder-claps of wrath and venge-
"ance, and God's judging you know
"who—— liſten ſtill to the voice,
"'tis your peculiar eminency to be
"kind and grateful (and becauſe there
"is a kind of magnetick virtue in thoſe
"arguments which touch our temper,
"and a ſtring will move it ſelf when a-
"nother inſtrument is touched that's
"ſet to the ſame Key, and pitch) I
"ſhall attack you on that ſide, hoping
"the ſtrongeſt excellency of your na-
"ture, will prove the weakeſt defenſa-
"ſative for ſin, and to keep out God.

"You therefore who are ſo good na-
"tured, ſo kind, ſo grateful that you ne-
"ver think you have acquit your ſelf
"ſufficiently to thoſe who have been
"civil, or as you pleaſe to call't obliging.
"Oh how can—— be ſo unkind, and
"ſo ungrateful unto God Almighty,

"the

"the kindeſt Friend, who is ſo much be-
"fore hand with you, who hath given
"you ſo much, and is ſo ready to for-
"give you all. Oh, that you, who I
"dare ſay would take my word for any
"thing elſe, would do me the honour
"to take my word for him, who I aſ-
"ſure you upon your ſincere repen-
"tance will be fully reconciled to you
"in Chriſt, and never ſo much as o-
"braid your paſt neglects, *but heal*
"*your back-ſlidings, and love you freely.*
"And do not fear that you ſhall have
"cauſe to repent of your repentance.
"*No man ever yet was a loſer by God*;
"and you ſhan't be the firſt: you ſhall
"not loſe your pleaſures, but exchange
"them, defiling ones for pure and
"clean, and raviſhing. And let it not
"ſeem ſtrange, or incredible to you,
"that there ſhould be ſuch things, be-
"cauſe perhaps you never felt them.
"Alas, you have deprived your ſelf
"unhappily, by being uncapable of
"them. *New wine muſt be put into new*
"*bottles.*

"To ſay nothing of what the Scri-
"ptures ſpeak of a *day being in God's*
"*courts being better than a thouſand, and*
"*of joys, and unſpeakable, and full of*

"*glory, of the great peace they have who*
"*keep God's law, and that nothing ſhall*
"*offend them, that wiſdoms ways are plea-*
"*ſantneſs.* Let my weakneſs reaſon
"out the caſe with you. Do you
"think that God's Angels which excel
"in all perfections, have no delights,
"becauſe they have no fleſh, no ſenſe,
"no bodies, as men and beaſts: or have
"our Souls (the Angels in theſe houſes
"of clay) which are God's Images,
"and the price of his Blood no objects,
"no employments which may yield
"them delight and ſatisfaction.

"Think not ſo unworthily of God,
"or meanly of your ſelf; have not
"the ſtroaks of your own fancy, or the
"intellectual pleaſures of your mind,
"ſometimes tranſported you beyond all
"the charms of your ſenſes, when
"they have chimed all in tune toge-
"ther.

"And cannot God, think you, who
"is a ſpirit, and ſo fit an object for our
"ſouls, give them as great pleaſures,
"as any object of our taſte and ſight.

"Come, come, my *Friend*, take my
"word for't, there is more pleaſure in
"the peace of a good conſcience, and
"in well grounded hopes our ſins are
"pardoned,

"pardoned, and in ſerving God, and "expectation of eternal life, than in "all the pleaſures in the world. Alas, "I was once of your mind, but I aſſure "you upon my word, I have really "found more ſatisfaction in ſerving "God, than ever I found in all the "good things of the world, of which "you know I have had my ſhare.

"Try therefore, *dare to be good*, re-"ſolve to be ſo throughly; and if you "do not find it much better than I have "told you, never take my word, or "truſt me more.

Thus and much more powerfully would her zeal for their good cauſe her to argue with her Friends, that ſhe might by holy violence attract them, and allure them to be good, and happy.

5. *She* was of an *extenſive charity*, and would make people good by believing them to be ſo, and by this engagement make them aſhamed to deceive her hopes, and diſappoint her expectation.

6. *She* had a tender, conſcientious care to provide good Miniſters, and to encourage them, would augment their maintenance where 'twas ſmall; *Leez*, *Braintree*, and *Foulneſs*, &c. may be her witneſſes in this, and indeed ſhe was the heartieſt and trueſt Friend I ever knew to ſuch, and do deſpair ever to know her like, in this reſpect.

7. *She* had a great care of the *Souls* of her Servants, and if ſhe had any ambition in her, 'twas in this, to be the *Miſtreſs* of a *religious* Family. This appeared amongſt others, in theſe particulars.

1. In exacting their attendance on God's publick Worſhip, and reverent behaviour there.

Her *Eye* ſurveyed her *Chappel*, and none could be abſent, but ſhe would miſs them.

2. In *perſonal inſtruction*, and familiar perſwading of them, I appeal to the conſciences of all that ſerv'd her, what one of them hath ſhe not, on ſome occaſion, dealt with to do them good.

3. In preparing them for, and perſwading them to the frequent partici-

pation

pation of the Lord's moſt holy Supper.

4. In ſcattering good Books in all the common Rooms and places of attendance, that thoſe that waited might not loſe their time, but well employ it, and have a bait laid of ſome practical, uſeful Book, and fitted to their capacity, which might catch and take them.

5. In making it the Foot-ſtep to preferment, for ſhe uſed to make the hundredth and firſt Pſalm the *Rule* of her *Oeconomicks*; and though ſhe treated all her ſervants as Friends, yet they were her Favourites, which moſt ſignally feared God.

And ſhe was not a firſt Table Chriſtian only, we need not draw her Picture with a ſide-face, to hide the disfigurement of either ſide, both her hands wrought in the work of God: ſhe did not *claudicare*, but walk'd in his ways with both her Feet. She had learn'd S. *John*'s Leſſon: *That he who loves God, muſt love his Brother alſo.*

1. *She was exactly righteous.*
2. *She was prodigiouſly charitable.*

1. *She was exactly juſt in word and*

deed. She never forfeited her *Title*, to the privilege of *Peerage*, to be believed upon the *honour* of her *word*; which was, as *ſacred* as any *oath*, and as *good ſecurity* as *many bonds*. No inconvenience to her ſelf would make her recoil, or flinch from the obligations ſhe had brought her ſelf under, by her own mouth: yea, ſhe had ſuch an abhorrence of a diſhonourable receſs, from expreſs, or but intimated promiſes, that it would render her eſteem of ſuch perſons exceeding cheap and mean, who by little arts and ſhifts would looſe and free themſelves from their engagements, and diſappoint the expectations they had raiſed in others, to ſave their charges, accounting their money ſpared, a very poor an. baſe redemption of their reputation.

She abhorred a lye; and us'd modeſtly to give this teſtimony of her ſelf, *You know I dare not, I will not lie.* And her Lord knew this ſo well, that though he were *poſitive* enough, yet would never perſiſt, if there happened any conteſt, againſt whatever ſhe affirmed peremptorily.

And *a lye* was the fouleſt blemiſh any could ſtain themſelves with, in converſing

verſing with her, and the moſt *unpardonable fault*, a ſervant could contract, to whom ſhe us'd to ſay, *Tell me the truth, and I can forgive you any thing.*

I ſhall take liberty on this occaſion to add a paſſage, which may be uſeful on a double account:

1. To let her Honourable Friends know ſhe forgot them not, though her purpoſes were prevented.

2. How ſhe feared the ſhaddow of a lye.

About a Month before ſhe died, ſhe was, (though then in as perfect health, as I have known her) determined to *alter her will.* And whereas ſhe had before given many *honourable Legacies* in *money* to perſons of great Quality: ſhe ſaid, ſhe would *alter them all,* for this reaſon, becauſe they were *rich, and money they needed not*: but ſhe would give it in ſomething they might keep, as *kind memorials* of her: and when ſhe had ſet down all their names in a Paper, ſhe alſo bethought her ſelf what would be moſt acceptable to every of them: *For,* ſaid ſhe, *that renders a gift moſt agreeable, when it ſuits the fancy of the party to whom it is deſigned.* And then ſurveying her own ſtore, ſhe fixed on

what to give to moſt of them, but not finding her ſelf *actually provided*, of what ſhe might *bequeath* to all, ſhe reſolved to leave all to a *Codicil*, to be annexed to her *Will*, and expreſly ſaid, "I am now, *God willing*, going to *Lon-*
"*don*, when I have finiſhed my *Will*,
"and then I will by diſcourſe find out,
"*undiſcerned*, what will be moſt plea-
"ſing to every one of them, and will
"provide accordingly. Yet when the draught of her *Will* was made, ſhe would put into the *Will its ſelf* for the Right Honourable the Counteſs of *Scarſdale* her beloved Siſter-in-law, (who was one of that number to which in her former Will ſhe had given a Legacy in money) *a ſet of ſilver Sconces*, which adorned her own Chamber. And when I asked her *Ladyſhip* why ſhe would not leave her to the *Codicil* among the reſt, ſhe was pleaſed to give this reaſon: *Becauſe*, ſaid ſhe, *ſhe is the only perſon living to whom I ever intimated being in my will, and I would not die, and have it found otherwiſe, and ſo be under the ſuſpicion of having told a lie, or dying with a lye in my mouth.*

She had learn'd S. *Paul*'s Leſſon to perfection,

perfection, *To ſpeak evil of no man*: and where ſhe could not ſpeak well, the worſt injury ſhe would do was to be ſilent, and ſay nothing, unleſs it were to ſome ſingle Friend, of whoſe Taciturnity ſhe was ſecure by experience.

Nor would ſhe invidiouſly diminiſh the juſt praiſes of any who deſerved them. Nay, would rather ſtudy to extenuate their other failings, by preſenting the light ſide to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: and would ſay, yet I muſt do them this right, they are ſo, or ſo ——— for all this.

And ſhe was no leſs accurately juſt in deed than word: ſhe had learn'd to *do*, as well as to *ſay*: ſhe not only gave *goodly* words, but *good performances*.

And becauſe the due diſcharge of the duties of our Relations is one of the moſt ſignal evidences of Righteouſneſs, and the greateſt ornament of our Profeſſion of Religion, I ſhall touch briefly how ſhe uſed to acquit her ſelf in that reſpect: as a *Wife* to her Husband *living*, as an *Executrix* to his *Will*, and a *Truſtee* to the *Eſtate*, as a *Mother*,

Mother, as a *Daughter*, as a *Siſter*, as a *Friend*, as a *Miſtreſs*, as a *Landlady*, as a *Neighbour*. In all which ſhe was as a *ſingular Bleſſing* to her *Relatives*, ſo an eminent example to others.

Firſt, as a *Wife*. *The heart of her Husband did ſafely truſt in her, and ſhe did him good, and not evil all the days of his life.* Never was *woman* more truly a *crown* or *ornament to man*. She always lived with a ſenſe of the *covenant of God*, which was betwixt them upon her heart. She was an equal mixture of *affectionate obedience*, and *obediential affection*.

She would conceal and hide his infirmities, deeply ſympathiſed in his long indiſpoſitions, attended, and reliev'd him under them with the greateſt tenderneſs, loved his Soul, and would both counſel him with prudent zeal, and pray for him with greateſt ardours, and fervency. And he was not wanting *in praiſing her*. He hath with vehement proteſtations ſaid to me: *He had rather have her with five thouſand pounds* (though ſhe brought him much more) *than any woman living with twenty*. Yea, when the very Torrents of his Sorrow were higheſt for the death

death of his only Son (and Family) he made that the circumflexing Accent of his grief: *'twould kill his Wife, which was he ſaid more to him than an hundred Sons: Sed quid verba audiam, cum facta videam: He gave her his whole eſtate, as an honorary teſtimony of his grateful eſteem of her merits towards him,* and left her *ſole Executrix*, a high teſtimony of his confidence in her integrity. Which *truſt*, though it coſt her almoſt *unſpeakable labour* and *difficulties*, ſhe diſcharged with ſuch indefatigable pains, ſuch ſcrupulous exactneſs, and admirable prudence, that as ſhe failed not of one Title of the Will, till all was fulfilled; ſo ſhe never gave, or left occaſion of the leaſt noiſe of any complaining, of any intereſted perſon, but rendred all more than *ſilent*, *ſatisfied*, more than *ſatisfied*, *applauding*, and *admiring* her prudent, and honourable conduct of that great Affair. Which ſhe owned to God with much thankfulneſs, as no ſmall Mercy and Bleſſing to her. And for that Noble Eſtate which was to deſcend to others after her, ſhe would not have wronged it in the leaſt, to have gained the diſpoſal of the whole; and therefore

was

was at vaſt expences in repairs, both on the Manſion, and Farms, though her ſelf but a Termer. Yea, though none were more ready to recede from their own right, which determinated in her own perſonal intereſts; yet would ſhe be ſtiff, and tenacious, in what may concern her Succeſſors: Uſually ſaying, whatever ſhe loſt her ſelf, ſhe would never give occaſion to them that came after her, to ſay, ſhe had damnified the Eſtate, or wronged her truſt, or them. I muſt add one particular, becauſe I believe ſhe was the firſt, and will be the laſt inſtance of it.

Her noble, ſplendid way of living (which in moſt is ſacrificing to their vanity and oſtentation) for ſhe lived very great, as you all are witneſſes) was not an act of *pride* or *ambition*, but *purely*, at leaſt *principally*, of *conſcience*: ſhe would not contract, or abate, becauſe ſhe would not deceive her Lord's truſt, who gave her the Eſtate to keep up the honour of his Name and Family in a place where it had flouriſhed, and in that kind been famous ſo many years.

She was a moſt incomparable Mother,

ther, which appeared in the education of one Son of her Body, and three Daughters of her Soul; for ſo I may truly ſpeak. She never bare more than two Children; one Daughter, who died young, and a Son, the gallant, hopeful, young Lord *Rich*, of whom the world hath had an account, by the ſame hand which hath had the unhappy honour to be employed the third time in this mournful Service: *Planctus unigeniti* at the Lord *Rich*'s Funeral: *Leez lachrymans* at the Earl of *Warwick*'s: and this.

The pious methods of whoſe education might be ſuggeſted with advantage, but I ſhould never have done, ſhould I allow my ſelf liberty to enlarge on all was commendable, or exemplary; yet one thing I will not conceal; thoſe three *excellent Ladies* to whom ſhe was an *own Mother*, though but an *Aunt-in-law*, and who are by their Couſins death become ſo vaſt fortunes to their Husbands, being left with leſs plentiful portions, ſhe would even during her Son's life, never leave preſſing her Lord to make noble proviſions for, and ſettle their *portions* ſuitable to their *Birth* and *Qualities*, which as they well knew,

knew, so I doubt not but they will most readily attest with becoming acknowledgments, as also all the other never to be forgotten obligations, which she so nobly ceased not, to please her kind humour, in conferring on them.

I never personally saw her Right Honourable Father, nor could remember her dutiful observances of him; but this I know, that engagements o her own affections would not supersede her respects to him in her marriage, till his full consent and approbation was obtained.

And no Child could make more honourable mention of Parents than I have heard her do of hers, and for the transmitting it to posterity, I cannot say she had resolved to write and publish her Father's Life; but I can, and do affirm, she had it in deliberation, and had considerable materials, and Collections, many of which she hath discoursed, and read to me, or given me the favour to read my self.

She was so endearing a Sister, no language can express it; and therefore it would be inexcusable boldness for me to attempt it.

A Friend so *faithful*, so *kind*, so *constant*,

ſtant, ſo *condeſcending*, ſo *open*, ſo *free*, *unreſerved*, *unſuſpicious*, as I believe is not to be found on earth. I could give inſtance of a Friendſhip, which as ſhe vouchſafed to contract with much condeſcention on her part, continued thirty years, not only without interruption, or Eclipſe, but without the leaſt cloud or ſhaddow of miſunderſtanding on either ſide for that long ſpace.

The beſt Miſtreſs in the world, to almoſt a Proverb, in a double care, both of the ſpiritual and bodily welfare of her ſervants, whom ſhe as much loved to pleaſe, as other perſons ſervants can do to pleaſe their Maſters, it being her peculiar delight to render the lives of all eaſie and pleaſant, and free from diſcontent, that they might ſerve God with chearfulneſs. And when ſhe was to leave them, ſhe left not off her kindneſs to them, or care for them, but provided to the uttermoſt of her power, for their comfortable ſubſiſtence, according to their degree and time of ſervice, giving Legacies *liberal and noble*, *four hundred pounds*, *three hundred pounds*, *two hundred pounds* a piece, to ſome, one *hundred pound* a piece to many,

many, to others eighty, to many ſeventy, to buy them Annuities for their lives; to others fifty, forty, twenty, and a full years wages to every one not ſpecified by name, and three Months Entertainment, with Lodging, Diet, and all accommodations, as in her life; that they might have time to ſeek out, and provide places for themſelves, and not be expoſed to inconveniences, by a ſudden remove.

She was a moſt noble, I may ſay, *indulgent Lanlady*, and would uſually ſay of her Tenants, Alas, poor creatures, they take a great deal of pains, and I love to ſee them *thrive*, and *live comfortably*, and I cannot endure to ſee them brought into ſtraits, and therefore would without grudging or difficulty have all things made convenient for them, and if they had ſuſtained any conſiderable loſſes, effectually conſider it. And for her Copy-hold Tenants, would urge with warmth the timely finiſhing the Rolls of her Courts, and delivery of their Copies, profeſſing ſhe could not in conſcience ſuffer it to be neglected, becauſe it was all they had to ſhew for their Eſtates, a piece of eminent juſtice, not more honourable

than

than neceſſary in Lords of Mannors.

And laſtly, as a *Neighbour*, ſhe was ſo kind and courteous, it advanced the Rent of adjacent Houſes to be ſo near ſituated to her, not only her Houſe, and Table, but her Countenance and very heart were open to all perſons of Quality in a conſiderable circuit, and for the inferiour ſort, if they were ſick, or tempted, or in any diſtreſs of Body or Mind, whither ſhould they go but to the good Counteſs whoſe Cloſet and Still-houſe was their Shop for Chirurgery, and Phyſick, and her ſelf, (for ſhe would viſit the meaneſt of them perſonally) and Miniſters whom ſhe would ſend to them, their ſpiritual Phyſicians. But as her love to God was the ſoul of her Religion, ſo the exuberancy of her charity towards thoſe who needed her abundant liberality, was the conſpicuous Crown which beautified all her ſweetneſs, and goodneſs towards Men: for in this ſhe was *forward, I bear her record, to her power, yea, and beyond her power*; for ſhe would even anticipate her Revenue and Incomes, rather than want wherewith to be liberal. S. *Jerom* placed in the higheſt rank of the praiſes

of his admired *Paula*, that ſhe not only made her ſelf poor to relieve, but died in *magno Ære alieno*: And I am ſure it uſed to be ſaid of our excellent Lady, *That was the Lady that would borrow money to give away:* She would not *live poor* (in good works) to *dye rich*, yea, though ſhe had choſen Executors, in whom her heart could truſt as ſafely as ever her Husbands did in her, yet ſhe would make her own hands her Executors, and they were very faithful, to her inlarged heart.

S. Hier. *Epitaphium Paulæ.*

But to be more particular; when ſhe had in her Lord and Husbands life time, a ſeparate maintenance or allowance, ſettled by Marriage Articles, ſhe was pleaſed to ask me my opinion concerning the *quota pars:* What proportion one is obliged to conſecrate to God of our Eſtates, and when I told her it was hard, if not impoſſible, to fix a Rule which might hold univerſally; but the circumſtances muſt be conſidered in which perſons ſtood, their Qualities, their Incomes, their Dependendances, neceſſary and emergent Occaſions, inevitably occurring—— But ſhe perſiſting to urge a more particular anſwer as to her ſelf, what would be

be fit and becoming her to do, I not being ignorant of her circumſtances, (I muſt bear my own ſhame in acknowledging the ſtraitneſs of my own heart, told her) I ſuppoſed a ſeventh part: But before I could ſuggeſt the reaſons, ſhe preventingly replied, ſhe would never give leſs than the third part, and ſhe kept her reſolution to the full and with advantage; laying aſide conſtantly the *third part* for charitable uſes, and would ſometimes borrow of that which remained to add to it, but never defaulk from that to ſerve her own occaſions, though ſometimes preſſing enough.

When ſhe came to the poſſeſſion of ſo large an Eſtate as her Lord bequeathed her for her life, ſhe in good meaſure made it true, what a great Perſon was reported to ſay; that the Earl of *Warwick* had gave all his Eſtate to pious uſes: Meaning thereby, that he had given it to this Noble Lady, who would ſo convert it.

And 'tis a great truth, which I have had from her own mouth, that all the ſatisfaction ſhe took in it, was the opportunity it afforded her of doing good. And I have heard her earneſtly averr,

that ſhe would not accept of, or be incumbred with the greateſt Eſtate in *England*, if it ſhould be offered her, clog'd with this condition, not to do good to others with it.

But ſome may ſay, were her *Eyes* as open as her *Hands*, did ſhe not ſcatter it as *careleſly* as *profuſely*? Nothing leſs, *her liberal Soul deviſed liberal things*: I will point at ſome few of many.

1. There are ſome *Objects* of *real Charity*, which are not ſo to *vulgar Eyes* or *Purſes*; on whom ſhe would confer, and whom ſhe would ſurpriſe, with noble and ſuitable aſſiſtances, this ſtruck deep, drew an whole bag at once, but made no noiſe.

Some ſcarcely known to any but my ſelf, and it may be had not been to me, but to ask my judgment, whether it might be reduced to the account of charity, to give to ſuch and ſuch, being in ſuch circumſtances: For ſhe was never leſs tender of their modeſty than compaſſionate of their neceſſity, and was more ſollicitous for their pardon, than their thanks, for helping them.

2. *Foreiners* who fled either to preſerve their Religion, or to embrace what they were convinced of to be the truth.

3. A

3. A *great many young Scholars* of hopeful promiſing Parts, whom ſhe wholly or in good meaſure educated at the Univerſity, allowing ſome thirty, ſome twenty, ſome ten, ſome eight, many five Pounds *per Annum*, and ſome others who had more aſſiſtance, leſs.

4. Abundance of young Children which ſhe put to School in the neighbouring Towns, I cannot ſay how many, but rather *ſans* number, all that were poor and willing to learn: Nay, that could be perſwaded to it, whoſe Schooling ſhe did not only pay for, but gave them both Books and often Cloathing; and not only near home but as far as *Wales*, contributing nobly to that pious deſign, of that good old man and indefatigable promoter of it Mr. *Gouge*, ſo *amply atteſted by a Cloud of Witneſſes*, beyond exception, to reſcue *Wales* from its remaining ignorance and demi-Barbariſm.

5. Many *Miniſters* of both denominations, as well *Conformiſts* whoſe livings were ſo ſmall as not to yield them a ſubſiſtance, as thoſe who had none at all.

6. Many *occaſional Objects of Charity*, which you may ſurely conclude, failed

not to ply at thoſe Stairs where 'twas ſeldom low water: And though ſhe was ſometimes impoſed upon, and deceived by thoſe that neither needed nor deſerved what ſhe gave, yet this did not diſcourage her from giving again: For ſhe ſaid, ſhe had rather relieve ten that only appeared meet objects and were not, than let one go unrelieved who was ſo indeed: For though they deceived her in her giving, God would not deceive her in accepting, what was ſincerely done for his Name ſake.

7. *Laſtly, the Poor* which ſhe fed in great number, not only with fragments and broken meat, but with liberal proviſion purpoſely made for them. She was a great pitier, yea a great lover of the poor, and ſhe built a convenient houſe on purpoſe for them at her *London*-Seat, (as they had one at *Leez*) to ſhelter them from rain and heat while they received their dole, and when ſhe was at *London* with her Family, had in her abſence, whilſt no houſe was kept at *Leez*, a kind of houſe kept for their ſakes alone: That is, twice a week, good Beef and Bread provided for the poor of four adjacent Pariſhes, and hath taken

taken order in her Will to have the ſame continued three months after her deceaſe, and by the ſame Will hath given an hundred pounds to be diſtributed to the Poor of *Braintree*, *Felſted*, *Little-Leez*, and *Much-Waltham*, at or ſhortly after her Funeral.

And though it cannot reaſonably be expected from one who had no Lands of Inheritance, to leave charitable foundations. Yet I may, without *Hyperbole*, ſay, that every year ſhe lived, after ſhe came to be Miſtreſs of the Eſtate, ſhe gave as much in charity as would have purchaſed Lands ſufficient to have endowed an Alms-houſe or Free-ſchool. And that pious and liberal foundation of *Rochford* Alms-houſe, which though founded legally by a Patent granted under the Broad Seal for its confirmation, by the Anceſtors of that Family, of which ſhe bore the Title; was by the death of the Founder, not endowed, yet as all her predeceſſors had done.

She always paid the Alms-people their full deſigned Allowance, and ordered by her laſt Will it ſhould be ſo done for a year after her deceaſe. And I muſt here take leave to add, to their great honour, and the ſatisfaction of all

that relate to that Family, that thoſe Right Honourable and worthy perſons, to whom the eſtate deſcends, have agreed to continue the ſame plentiful allowance: And if I were worthy to adviſe them, I would earneſtly perſwade them to make Legal Settlement, and endow it with Lands to the value of what they reſolve to allow, before they make the diviſion of the Eſtate.

But methinks I hear it asked, what! had ſhe no *Spots*, no *Scars*, no *real* nor *imputed Blemiſhes?* how could ſhe live in ſuch an Age and not be *corrupted* or at leaſt *traduced?* neither *ſcorched* by the *fire* of infection, nor *blackned* by the *ſmoak* of *revengeful detraction*, for obraiding the guilty by her innocency? This *overdoing* is *undoing*, if you would make us *believe* ſhe had no *faults*, we ſhall ſooner *believe* you have no *truth*: And that all you have ſaid hath more of *Romance*, and what you *fancy*, than *Narrative* of what ſhe *was* or *did*. I confeſs 'tis next to a miracle to conſider, both how divine Grace enlarged her heart, and eſtabliſhed her goings, and reſtrained the tongues of others from reproaching, or ſhewing diſlike of that

in her, for which they deride and hate, not to ſay perſecute others.

But I muſt implore that *candour* while I embalm her memory, with the ſweet *Oyntment* of her own good name, you granted to her *vertues*, which acquired it, and made it ſo fragrant.

I therefore ſolemnly proteſt, I have ſpoke the truth (*though the truth in love*, as I am allowed and requir'd *Eph.*4.15.) and have not knowingly diſguiſed or falſified, nor dipt my pen in flattering colours.

But ſince you are ſo inquiſitive, and ſeem to deny me the juſt and civil freedom, to draw a veil of ſilence over her imperfections, and your *curioſity* will be *peeping* under that *ſacred Pall*, which ſhould *ſecure* and *ſhroud* the worſt of men from being pryed into; and the *Vault*, and *Grave*, that place of darkneſs and forgetfulneſs, which ſhould bury all defects and render them inviſible, muſt be ranſack'd: *Draw back the Curtains, let in the light*, ſurvey its ſecreteſt receſſes; nor *She*, nor *I* in her behalf, fear the moſt piercing Eagle-eye or Scent: Not that I deny her to have been a *Sinner*, while I adore that Grace that made her a *Saint*, or that ſhe was a *Woman*, while

while I proclaim her a *Terreſtrial Angel.*

But theſe three things I ſay, and will adhere to.

Firſt, That ſhe was not notoriouſly defective in any Grace or Vertue, but as eminent in all as moſt have been for any ſingle one: She was not only *aliquid in omnibus*, but *omnis in ſingulis*, ſhe did abound in every grace. Which St. *Gregory Naz.* admires in *Gorgonia*, and St. *Ferom* in *Nepotian*: *Ita in ſingulis virtutibus eminebat, quaſi cæteras non haberet.*

Secondly, She was never *ſtained* with any ſcandalous deformity, another rare mercy: For though ſhe did *humanum pati*, *ſlip* now and then, or *ſtumble* if you will; ſhe *fell* not, much leſs *lay* or *wallowed* to defile her Garments, which I teſtifie not only from my own obſervation, but her own Pen.

"After God had thus ſavingly (I "hope) wrought upon me, I went on "conſtantly, comfortably in my Chri-"ſtian courſe, though I had many "doubts and fears to contend with: "And did truly obey that Precept of "working out my Salvation with fear "and

"and trembling, yet God was pleaſed "to carry me ſtill onward: And though "I too often broke my good reſolutions, "I never renounced them, and though "I too often tript in my Journey to Hea-"ven, yet I never forſook my purpoſe "of going thither.

Thirdly, Her very *defects* and *failings* were ſuch as others might be *proud* of, her *Weeds* would have been *Flowers*, and her *Thiſtles* appeared *Roſes* in another Garden.

For I never heard her blamed for more than *two faults*, by the moſt curious obſervers and inſpectors of her diſpoſition or behaviour.

1. *Exceſs of Charity.*

2. *Defect of Anger*, or what was reduceable to thoſe two, two goodly faults: But even theſe admit Apology more eaſily than they need it.

1. What was reputed the culpable exceſs of her *Charity*, was her credulous eaſineſs, to believe moſt people *good*, or at leaſt *better* than they were. I confeſs ſhe did bend a little to this right hand error, but if it were a *bad effect*, it proceeded from a *good cauſe*. For as 'tis obſerved, that as they who are conſcious

ſcious to themſelves of ſome great evils, ſcarce can eſteem any leſs *nocent* than themſelves; ſo they that have clear and *innocent* hearts, are ready to judge the like of others. *Charity thinketh no evil*, and ſhe uſed this good opinion of others, as an inſtrument to make them what ſhe was ſo willing to ſignifie ſhe thought them: And though ſhe would never *deſpair* of any man, while ſhe found them under the *Awe* of *Gods Authority* and *Word*, for even thoſe may receive ſome nouriſhment, who eat againſt Stomach, and the Seive under the Pump may be cleanſed though it hold no water; yet if ſhe obſerved a perſon to ſcorn or deride the Scriptures, deſpiſe Gods Ordinances, and turn all that was ſacred into ridicule —— *She uſed*, as her Phraſe was, *to ſet her mark upon that man*: And I muſt further add, She was neither ſo *often* nor ſo *much* miſtaken in her judgment of perſons, as ſome ſuppoſed ſhe was; they more miſ-interpreting her civility, than ſhe did the others ſanctity.

2. For her *Defect of Anger*, which implies, if it be faulty, *want of zeal againſt ſin, and ſinners*, and ſo 'tis an unjuſt

unjuſt charge; for though I confeſs ſhe could not rage and ſtorm, and diſcover her anger, as ſome perſons do, who verifie the ſaying, *Ira furor brevis, Anger is a kind of madneſs*; for her *ſedate, compoſed, ſerene mind*, and *ſweet*, and *amicable diſpoſition* was ſcarce forcible to what was ſo contrary to her nature; yet would ſhe make deeper impreſſions of her diſpleaſure for great faults, than thoſe who appeared moſt furious, like a ſtill ſoaking ſhower, which will wet more than a driving ſtorm. And therefore 'twas obſerv'd, that if any ſervant had been faulty, they had rather have paſſed the Gantlet thrice of their Lord's moſt furious expreſſions, than have once been ſent for to their *Lady's Cloſet*, whoſe treatment was *ſoft words*, but *hard arguments* againſt their *faults*, and like that ſilent lightning, which without the noiſe of Thunder melts the Blade, and ſindgeth not the Scabbard; neither the *frightful hiſſing*, nor the *venom'd ſting*, but the *penetrating oil of Scorpions*.

This little is enough to extenuate her, almoſt commendable faults; and 'tis a great evidence of her goodneſs, that theſe things were imputed as Blemiſhes,

miſhes, for they who would not ſpare her in theſe little errors, ſhewed plainly that ſhe was not chargeable with more or greater.

I am now arrived at the laſt Stage of this Mournful Journey, to give an account of her ſurpriſing, and never enough lamented death.

What preſages ſhe might have of its near approach ſhe never diſcovered, but her preparations for it had been long habitual, it was one of the moſt conſtant ſubjects of her thinking, and ſhe uſed to call her walking to meditate of it, her going to *take a turn with death*, and it could never *ſurpriſe*, *or take her unprepared, who was always preparing for it.*

Yet there are ſome paſſages, worthy of our remarks of the *watchful kindneſs* of *Divine Providence* over his *own*, allarming them to trim their Lamps (as the wiſe Virgins did) againſt the coming of the Bridegroom, and allowing them fit opportunities to do it, as he ſignally did to her.

I ſhall on this conſideration very ſeaſonably add another Tranſcript out of her Ladyſhips Diary, which contains an account of the laſt Sunday of her health,

health, being written but the very day before she was taken ill, and in which *God* did, it seems, in a most remarkable manner, *impress* the thoughts of her approaching *dissolution* on her Soul, though there were no visible symptoms of it then upon her Body.

March 24. *Sunday.*

"AS soon as I awaked, I blessed "God; then I meditated and "endeavoured by thinking of some of "the great mercies of my life, to stir "up my heart to return Glory to God. "And those thoughts had this effect "upon me, to melt my heart much by "God's love, and to warm it with love "to him.

"Then I prayed, and I was enabled "in that duty to pour out my Soul to "God, and my heart was in it, carried "out to praise God, and I was large in "recounting of many of God's special "mercies to me. And whilst I was "doing so, I found God mighty upon "my spirit and my heart, in a much "more than ordinary manner, carried

"ried out to admire God for his good-
"neſs, and to love him. And I found
"his love make great impreſſions in
"my Breaſt. And melting me into an
"unuſual plenty of tears.

"Thoſe mercies which in an eſpeci-
"al manner I was grateful for, were
"the Creation and Redemption of the
"World, and for the Goſpel and the
"Sacraments, and for free Grace, and
"the Covenant of Grace, and for the
"excellent means of it I had enjoyed:
"and for the great patience God hath
"exerciſed towards me before and
"ſince my Converſion. And for
"checks of Conſcience when I had
"ſinned, and for repentance when I
"had done ſo. And for a ſanctified af-
"fliction, and ſupports under it. And
"for ſo large a portion of worldly
"Bleſſings.

"After I had begged a Bleſſing upon
"the publick Ordinances, I went to
"hear Mr. *Woodroof*: his Text was,
"*Paſs the time of your ſojourning here*
"*in fear*—— Then after a ſumma-
"ry account of the Sermon, follows:
"In the Afternoon I heard again the
"ſame Perſon upon the ſame Text.
And then follows a conciſe and metho-

dical

dical recapitulation of that Sermon alſo. "And after that—— "I was "in a ſerious and affected frame at both "the Sermons, and was by them con-"vinced of the excellency of fearing "God, and of ſpending of the remain-"der of the term of my life in his ſer-"vice. And did reſolve to endeavour "to ſpend the remaining part of my "time better.

"At both his Prayers I prayed with "fervency: afterwards I retired, and "meditated upon the Sermons, and "prayed them over.

"And I had alſo this Evening large "Meditations of Death, and of Eter-"nity; which thoughts had this effect "upon me, to make me in an extraor-"dinary awakened frame, in which "the things of another life were much "realized to me, and did make very "deep impreſſions upon me. And my "*Soul* did *follow hard after God*, for "Grace to ſerve him better than ever "yet I had done.

"*O Lord be pleaſed to hear my Prayers,* "*which did not come out of fained Lips:* "*and to hear the voice of my weeping, for* "*more holineſs, and for being more wean-*"*ed from the world, and all things in it.*

"After Supper, I committed my "ſelf to God.

This was written the very laſt day of her health, Monday Morning: in which we ſee how God realized to her, and gave her extraordinary impreſſions of Death, Eternity, and the Life to come, when he was about to bring her to it; for the very next day ſhe began to be ill of that Sickneſs of which ſhe died.

Our *excellent Lady* was far from their humour whoſe *Conſciences* are ſo *bad* and *unquiet* company, that they hate ſolitude, and dare not be alone: For ſhe loved, and even hugged her retirements as her greateſt ſatisfactions. And though, when ſhe was called to it, ſhe would deny her ſelf and particular inclination (as in the Univerſe Individuals do, to obey the laws of univerſal Nature) to comply with a duty of a larger ſpread; as is related of the devout Marqueſs of *Renti* in the two years time he ſpent in repairing the ſeat of his Anceſtors, which diverſion he cheerfully ſuffered as a willing mortification, being a duty he owed to the Station in which God had placed him. So

So *ſhe* chearfully ſuſtained the *hurry* of buſineſs which was inevitable to the acquitting her ſelf of the truſt repoſed in her, by her Lords laſt Will.

But never did Bird take Wing, when diſ-intangled from a Net, with greater cheerfulneſs, nor chirp out the pleaſures of its unconfined freedom, more merrily than ſhe did ſolace her ſelf, when ſhe had eſcaped the noiſe and croud of affairs, which ruffled and turmoyled her quiet, and ſuſpended the enjoyment of her ſelf. And when her deareſt Siſter was in the beginning of the laſt winter, about to leave her; her laſt farewel ſhe took was in theſe words: Now I have done my *drudgery* (meaning her buſineſs) I will ſet to the renewing of my preparations for *Eternity*, and ſhe made it the repeated buſineſs of the laſt winter.

In the beginning of the laſt *March*, ſhe ſet to the making of her Will anew, and ſigned and ſealed it on the twelfth day of the ſame Month, and on the Tueſday in Paſſion Week, *March* 26. was taken with ſome indiſpoſition, loſs of Appetite, and aguiſh diſtemper, and had four or five Fits, which yet in that ſeaſon were judged both by Phyſicians

and her Friends, more advantageous to her health than dangerous to her life. And in this ſtate ſhe continued freed from her fits in her own apprehenſion, and in our hopes, till Friday the twelfth of *April*, on which day ſhe roſe with good ſtrength, and after ſitting up ſome time, being laid upon her Bed, diſcourſing cheerfully, and piouſly, one of the laſt ſentences ſhe ſpake was this, turning back the Curtain with her hand,

Well, Ladies, if I were one hour in Heaven, I would not be again with you, as well as I love you.

Having then received a kind viſit from a Neighbouring Lady, at her departure ſhe roſe from her Bed to her Chair, in which being ſet, ſhe ſaid ſhe would go into her Bed, but firſt would deſire one of the Miniſters then in the houſe to go to prayer with her, and asking the company which they would have, preſently reſolv'd her ſelf to have him who was going away, becauſe the other would ſtay and pray with her dayly; and immediately he being called, and come, her Ladyſhip

ſitting

ſitting in her Chair, by reaſon of her weakneſs, for otherwiſe ſhe always kneeled, holding an Orange in her hand, to which ſhe ſmelt, almoſt in the beginning of the Prayer ſhe was heard to fetch a *ſigh*, or *groan*, which was eſteemed *devotional*, as ſhe uſed to do at other times. But a Lady looking up, who kneeled by her, ſaw her look pale, and her hand hang down, at which ſhe ſtarted up, affrighted, and all applyed themſelves to help, and the moſt afflictively diſtreſſed of them all, if I may ſo ſpeak, when all our ſorrows were ſuperlative, catch'd her right hand, which then had loſt it's pulſe, and never recovered it again.

Thus lived, thus died this Right Honourable Lady, this Heroick Woman, this Bleſſed Saint, *this incomparable pattern of flaming zeal for the glory of God, and burning charity for the good of men*; in the actual *exerciſe of prayer*, by which ſhe ſo often *anticipated Heaven* by *preguſtation*, and which now *wafted* her longing ſoul into the *Holy of Holies, within the vail*: at the *kiſs of God's mouth*, as *Moſes* did, though not

full of years, yet full of mature *fruits*, and *Graces*, when all men judged her worthy of a *longer*, but God, the only unerring Judge, found her full ripened for a *better life*. And in a ſweeter *Euthanaſia* than *Auguſtus* could wiſh himſelf, might claim a more triumphant *Plaudite* than he. Yea, might have ſung her *Nunc demittis* with good old *Simeon*, nay, with the holy Apoſtle, that *joyful Epinichion*, *I have fought a good Fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not to me only, but unto them alſo that love his appearing.*

You have heard, though too too dryly, how ſhe *ſerv'd* and *honoured God*, I ſhould now ſhew to encourage you to do the like, how he *honoured her*, according to his word by *Samuel*: *Him that honours me, I will honour.* And that of our Saviour, *He that ſerveth me, him will my Father honour.*

But I have much prevented my ſelf by what is interwoven through all the preceding diſcourſe: *The greateſt honour*

nour God can put upon his creatures, is to vouchsafe to use them, and to make them Vessels of Honour, fitted for their Master's service. And this he conferred upon her in eminent and redoubled measures. He imprinted on her the *fairest impress* of his most *amiable Image*, and rendred her habile, and ready to *every good word and work.*

He gave her *riches, and honour in abundance*, as is said of *Jehosophat*, and yet her heart was not puffed up by them, but *lifted up under them in the ways of the Lord*, as it there follows. 2 *Chron.* 17. 5, 6.

He gave her the *Heaven upon earth*, (after some shivering scruples, and trembling fears) the blessed *calm* of a *purified, pacified, serene*, and *well-assured conscience.*

He gave her the *fragrant* perfume of an odoriferous name, and more than *unspotted*, a *bright*, and *resplendent* reputation.

He gave her many endeared Cordial Friends, faithful to her as her own Soul, to assist, counsel, comfort, help her, and carry her through her greatest difficulties, and entangling affairs, concerning one of whom she us'd often with much thankfulness to say, *He*

was a Friend of God Almighty's giving; even beyond her own expectation.

He gave her many merciful deliverances, one very like to that *Gregory Nazianzen* inſiſts ſo largely on in his Funeral Oration for his Siſter *Gorgonia*, the Mules in whoſe Chariot running away, not only *bruiſed*, but *brake* her Bones, and yet God miraculouſly reſtor'd her. So when the Horſes in our Lady's Coach excuſſed the Coach-man, ran furiouſly away, God almoſt miraculouſly hung the Coach againſt a Poſt in the way, ſtopped their fury, reſcued her life from moſt eminent hazard, and healed the bruiſes ſhe received with ſafety. This happened *July*, 23. 1661.

He gave her the *affectionate eſteem* of all her *Neighbours*, to ſuch a degree, that ſhe was like *Titus*, *Deliciæ humani generis*, *the delight and darling of her Country*, and with ſo loving a willingneſs did they delight to ſerve her, that you might ſee fifty freſh, brave and gallant Teams, day after day bringing in her proviſions, without other invitation than the bare knowledge of the time, which themſelves would enquire out; and nothing would grieve them more,

more, than to be prevented in paying this Tribute of Honorary Respect.

He gave her such an esteem for her prudent integrity, and discreet, and impartial Righteousnes, that she began to be (an employ and honour not usual to her Sex) the *Arbitres* and *Umpres* of all the controversies amongst adjacent Neighbours, many of which she reconciled happily, and all which she decided wisely and justly.

He gave her the universal *approbation, love, admiration* of all that knew her, that the Proverb was confuted, which saith, *Who hath no Enemies, hath no Friends.* For either she had none, or her *ways so pleased the Lord, he made her Enemies to be at peace with her.* For *honourable*, and *mean, rich*, and *poor*, of all *degrees*, and which is more, of all *perswasions*, paid her most kind respect, honoured, and lov'd her.

Finally, he prevented her with the blessing of goodnes, and crown'd her with loving kindnes, and tender mercy. He made her glad with the light of his countenance, and satisfied her as with marrow and fatnes; he granted the requests of her lips, and shut not out her prayer:

He

He gave her ability, and time to discharge her truſt, and ſettle her worldly affairs with honour and ſatisfaction, and he gave her opportunity, ſpace, and an heart to recollect her ſelf, and redeem what a hurry of buſineſs had deprived her of, and renew her evidences for Heaven.

Intelligeres illam non emori, ſed emigrare, & mutare amicos non relinquere. Hierom.

He took out the *ſting* of *death* before ſhe *died*, and the *pains* of *death* when ſhe *died*, and with a kiſs of his mouth ſucked up her Soul to Heaven, to be immerſed in that *fulneſs of joy, and bathed in thoſe rivers of pleaſure, which are at his right hand for evermore.*

May we live like her, may we die like her, that we may live with her, and with our common Lord, for ever.

And for your noble Lordſhip, who are now inveſting your ſelf with her large and noble Mantle —— *May Elijah's ſpirit reſt upon you, as well as his Mantle:* that you may riſe up an *Eliſha* in her place and ſtead.

That *Leez* may be *Leez* ſtill: the *ſeat of Nobleneſs, and Honour, the Hoſpital of Bounty, and Charity, the Sanctuary of Religion, and the fear of God.*

That

That ſo you may live, and may *live longer*, and as *much deſired*, and when you die (as die you muſt, for *Leez*, though a Paradiſe, hath no Tree of Life) you may die *later*, and *as much lamented* as your Noble Predeceſſors.

A Copy

A Copy of that Excellent and Pious Letter, written to the Right Honourable George *Lord* Berkeley; *by the Right Honourable* Mary, *late Countess Dowager of* Warwick, *of which Intimation is given in the* 48 page *of the foregoing Discourse.*

My Lord,

IN obedience to your Commands I have undertaken that which I know I am very unfit to perform; which is, to give your Lordship Rules for holy living. Yet because your Lordships Friendship makes you so kind,

kind, as to believe what is ſaid by me, will make a deeper impreſſion than by others who have not ſo great a ſhare in your Lordſhips eſteem; I have ventured upon it, not to inform you, as one I believe ignorant, (for I know your Lordſhip to be very much better able to inſtruct me) but to put your Lordſhip in mind, *That not the knower of the Law, but the doer of it ſhall be juſtified*; and that, *If you know theſe things, happy are you if you do them. For he that knows his maſters will, and doth it not, ſhall be beaten with many ſtripes.* I will begin my firſt Rule of Advice to your Lordſhip, with deſiring you not to turn the day into night, and by ſleeping ſo long in the morning, give your ſelf only time in haſte to put on your clothes, and it may be ſometimes with more haſte ſay a ſhort formal prayer to ſtop the mouth of a natural Conſcience, which for haſte you hardly mind your ſelf, and therefore have little reaſon to expect God ſhould. Therefore I ſhall adviſe your Lordſhip to go to bed in ſo good an hour at night, as that you may wake in ſo good time, as you may not loſe the morning, which certainly

is

is the beſt time for the Service of God. And I would have you as ſoon as you wake, fix your thoughts upon that God that gives you time to think, and do as Holy *David* did, who ſaid, *As ſoon as I awake, I am with thee.* Conſider how your Bed might have been your Grave, for many every night go down into the place of ſilence, and there take their long and laſt ſleep. Conſider alſo what a mercy ſleep is, and if we miſs but a nights reſt, how burdenſome and uneaſie a man would be to himſelf; therefore begin the morning with bleſſing God for it, and then commune with your heart upon your bed, and be ſtill; and conſider what a mercy it is to have another day added to your life, that you may make your peace with God, before you go hence, and be no more ſeen. Think what many a poor dying Creature would give for a day to repent in, and at what a high rate (if it were to be purchaſed) the damned Spirits would purchaſe a day to repent in. Conſider, a day is a preci-ous thing, when *Titus* a Heathen could ſay (when he had ſpent a day without doing good) to his friends with great

great regret, *O my friends, I have loſt a day!* And another could ſay, *He was not worthy the name of a man, who ſpent a whole day in worldly pleaſures.* Remember, this little moment of time is all we have given us to provide for Eternity in; and therefore not to be ſpent and thrown away careleſly, as if we had no God to ſerve, nor no Soul to ſave. Therefore have a care, leſt it be ſaid of you, as it was of *Jeſabel, I gave her ſpace to repent, but ſhe repented not.* When your Lordſhip has thus in the morning brought your heart into a ſerious frame, then my ſecond Advice is, to leave your Bed, and as ſoon as you are ready, retire to your Cloſet, and let none of the buſineſs of the World be firſt diſpatched, (though the Devil be never ſo buſie to perſwade you to it) but ſay to all your worldly imployments, *Stay here, while I go yonder and worſhip, and I will come to you again.* When you have ſhut your door, and have ſhut out outward Company, then have a care to ſhut out inward, vain and diſtracting thoughts, which will be very buſie to ſteal away your heart. Then I would adviſe you to begin your private

vate devotions with reading the Word of God, the Holy Scriptures; for *David* ſays, *Wherewithal ſhall a young man cleanſe his ways? even by taking heed thereunto according to thy Word.* And certainly theſe Divine Oracles of God, are a moſt excellent means towards the mending of our lives. Therefore I would have you begin every morning with reading ſome portion of it, remembring it is that Word by which we muſt one day he judged. When you have done this, I would not adviſe you preſently to clap down upon your knees, but firſt to conſider ſeriouſly what you are going about, *viz.* That you are going about to ſpeak to that God, before whom the Angels and the Cherubins do cover their faces in token of reverence, as not being able, or worthy to behold ſo much glory; and that *Abraham* (the Father of the Faithful) preſented himſelf before him with ſo much humility, as that he called himſelf duſt and aſhes. Therefore do you proſtrate your ſelf before him with humility, remembring that he has ſaid, that he will have reſpect unto the lowly; And yet come with confidence as to a gra-

cious Father, who has promiſed, *That whoſoever comes unto him, he will in no wiſe caſt out*; and that *before we call, he will anſwer*, and *whilſt we are yet ſpeaking, he will hear*. Remember that Prayer is the key of Heaven; it is that by which you can pour out all your wants to God, as to a moſt loving Father, with a confidence that he will ſupply them. The Scripture tells you, *That the effectual fervent prayer of a righteour man availeth much*; and it tells you, that though *Elias was a man ſubject to like paſſions with us*, yet God heard him, and granted his requeſts, to encourage us to come with boldneſs to the Throne of Grace. Therefore do not only make conſcience to pray, but make conſcience alſo how to pray. Pray with zeal and fervency, do not ſatisfie your ſelf with the body of the duty without the Soul; but as pious *Hanna* did, pour out your ſpirit before the Lord in the name of Chriſt, for things what you ſtand in need of. And remember that *David* ſaid, that the Lord had heard the voice of his weeping. And therefore if you can, weep for your ſins, at leaſt mourn, that you cannot mourn

for

for ſinning againſt ſo gracious a Father, that ſo the mercies of God may melt into an ingenuous ſorrow: And do not leave your prayers till you have enjoyed ſome Communion with God in them, and then you will be fit to go chearfully about your worldly imployments. Forget not, God hath intruſted you with Children, and therefore remember to take care they be bred up in the nurture and admonition of the Lord; and to ſeaſon them in their young and tender years with Principles of Piety and Honour, that ſo ſetting them forth in the way wherein they ſhould go, when they are old, they may not depart from it. Remember alſo you have a Family to govern, and take up good *Joſuah*'s reſolution, that you and your houſe will ſerve the Lord; and *David*'s, who ſaid, that his eyes ſhould be on the Faithful in the Land, that they might ſerve him, and he that telleth lyes, ſhould not tarry in his ſight. Therefore have a care not to keep any that is openly profane and ſcandalous, but at leaſt let them be morally civil; and let God be ſolemnly twice a day publickly worſhipped by your ſelf and Family, and

ſet them good Examples, and ſay unto them as *Gideon* did to his men in another caſe, *Look on me, and do likewiſe.* When you have thus ſpent your morning, then I am not ſo rigid as to forbid you all Recreations; no, I think them very neceſſary for Diverſion; but I muſt be ſo ſevere as to forbid you ſuch as may put you into any paſſion or diſorder, which may be hurtful both to Soul and Body. Therefore I would abſolutely forbid you Dice and Cards too, unleſs it be ſometimes, when you muſt keep theſe limitations. Firſt, not to play all day long, as if you were made only to eat and drink, and riſe up to play. For certainly, God did not give us time, as we give Children Rattles, only to play withal. Remember what your good Friend Dr. *Taylor* ſays, "That he that ſpends his time in ſports, "and calls it Recreation, is as he whoſe "garment is nothing but fringes, and "and his meat nothing but ſauce. Therefore I ſhall adviſe you, that your Recreations may be as your ſauce, not as your full meat. The ſecond limitation I would adviſe, is, not to play for more than you care whether

you

you win or loſe; Remember that Mr. *Herbert* in his excellent Poems ſays,

Game is a Civil Gunpowder in Peace,
Blowing up houſes with their whole increaſe.

My next Advice to you, is to make a good choice of your friends, and to keep company moſt with thoſe of them, that are civil and religious, and ingenious; for ſuch company will be both pleaſant and advantagious to you; but the ranting Gameſters company ought to be diſpleaſing to you, for I am ſure you may get a great deal of ill by them, but no good; therefore let ſuch Company be rather a puniſhment than a choice. Next I would deſire you to be as chearful as you can, and to that purpoſe I would recommend to you that gaity of goodneſs, that will make you moſt pleaſing to your ſelf and others. And now (my Lord) as your Friend, you muſt give me leave to give you not only good

counſel, but my own experiences too (like Nurſes who feed their Children with nothing but what they have firſt themſelves digeſted into milk) and to aſſure you, that however the Devil and wicked men may perſwade you, That Religion will make you melancholy; yet I can aſſert from my own experience, that nothing can give you that comfort, ſerenity and compoſedneſs of mind, as a well and orderly led life. This will free you from all thoſe ſad diſquieting remorſes and checks of conſcience which follow an ill action, and give you that peace of God that paſſes all underſtanding, and that continual feaſt of a good conſcience. This will make you rejoyce with joy unſpeakable and full of glory: This will calm your deſires, and quiet your wiſhes, ſo as you ſhall find the conſolations of God are not ſmall. You will find you have made a happy exchange, having Gold for Braſs, and Pearls for Pebles. For truly (my Lord) I am upon tryal convinced, that all the pleaſures of this world are not ſatisfactory. We expect a great deal more from them than we find. For pleaſures die in their Birth, and therefore,

fore, as Biſhop *Hall* ſays, are not worthy to come into the Bills of Mortality. I muſt confeſs for my own part, though I had as much as moſt people in this Kingdom to pleaſe me, and ſaw it in all the Glories of the Court, and was both young and vain enough to endeavour, having my ſhare in all the Vanities thereof; yet I never found they ſatisfied me, God having give me a Nature uncapable of ſatisfaction in any thing below the higheſt Excellency. I never in all my life found real and ſatisfying Comforts but in the ways of God, and I am very confident your Lordſhip never will neither. Therefore I beſeech you try this, and then I verily believe you will be of my opinion, *That all her ways are pleaſantneſs, and all her paths are peace.* When you have ſpent what time you think fit in your Recreations, or viſiting Friends, or receiving Viſits from them, then I would have you every day ſet ſome time apart for reading good Books and Meditation; do not fear that a little time alone ſhould make you melancholy, for the way not to be alone, is to be alone, and you will find your ſelf never leſs alone, than when you are ſo. For

certainly that God that makes all others good company, muſt needs be beſt himſelf. Be often in the profitable work of ſelf-examination, be not a ſtranger at home; but pray S. *Auſtins* Prayer, *Lord, make me know thee and my ſelf.* You will find the practice of this Rule conduce much to the good of your Soul. This will make you ſee what ſin is moſt predominant, and what grace is moſt weak, and therefore had need be ſtrengthened. It will keep ſin from growing undiſcerned by you. Remember (my Lord) the beſt Gardens had need often to be weeded, or elſe they will ſoon be overrun: and the moſt delicate neat Houſe muſt be often ſwept, or elſe there will be much dirt and duſt in it. Meditation is a moſt profitable Duty. I would therefore have you meditate ſometimes on the tranſitorineſs and diſſatisfyingneſs of all this Worlds glories. Your Lordſhip, your ſelf, has, as young as you are, ſeen ſuch ſtrange Revolutions as are ſufficient to convince you, that there is nothing certain in this life, but that there is nothing ſo; and that all is vanity and vexation of ſpirit. God has in our

Age

Age caſt contempt upon Princes, and ſtained all the glory of humane Excellencies, to make us ceaſe to put confidence in man, *whoſe breath is in his noſtrils*; for wherein is he to be accounted of? God hath famiſhed all the gods of the Earth, that he might be God alone, and hath imbittered the Stream, that we might come to the Fountain. Therefore often meditate on this, and it will keep you from over-loving any ſublunary thing. Next I would have you meditate ſometimes upon the ſhortneſs of your life, and the uncertainty of the time of your death; On the black Abyſſus of Eternity, and on the great account you muſt give of all you have done in the fleſh, whether it be good or evil. *For we muſt all appear before the Judgement-ſeat of Chriſt, to receive according to what we have doue in the fleſh, whether good or evil.* I would not keep you upon ſuch melancholy thoughts as theſe too long, and therefore I would have you think of the Joys of Heaven, of that Reſt that remains for the People of God, of that better Country that is a heavenly one, of that City that hath a founda-

foundation, whoſe Maker and Builder is God, and of thoſe Joys which eye hath not ſeen, nor ear heard, nor hath it ever entred into the heart of man to conceive what God hath laid up for them that love him. For Heaven will make us happy, not as Philoſophy pretends to do, by the confining, but by the fruition of our deſires. There we ſhall be paſt doing, as well as paſt ſuffering ill. There all tears ſhall be wiped from our eyes, and we ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall fly away. Thoſe are unmixt bleſſings which are reſerved for the other life. We ſhall then enjoy health without ſickneſs, joy without ſorrow, and happineſs to Eternity; but that which is above all; we ſhall be ever with the Lord, and ſee him who ſhall be all in all to us, yea we ſhall follow the Lamb whitherſoever he goes. Such Meditations as theſe I would have you frequent in, that whilſt you are muſing, the fire of Heavenly Devotion may burn and inflame your heart with love to God, that ſo your

Meditation

Meditation of him may be ſweet. I would alſo recommend to you the frequenting of the publick Ordinances, which are excellent helps to Devotion; for Faith comes by hearing, and God has promiſed that thoſe who wait upon him ſhall renew their ſtrength, and that he will make them joyful in his Houſe of Prayer. I know your Lordſhip too well, to ſay much to perſwade you to works of Charity, for I am not ignorant that your Lordſhip abounds in good Works; only to encourage you to continue in the exerciſe thereof, I would put you mind of ſome promiſes, how that God hath ſaid, *He that giveth to the poor, lendeth unto the Lord*, and that *whoſoever gives unto a Diſciple, in the name of a Diſciple, though but a cup of cold water, ſhall in no wiſe loſe his reward.*

And now (my Lord) I fear I have tired you with my too tedious Rules, and therefore I ſhall put an end to them, when I have given you this one, which is to conclude the day always with Prayer, and not to give ſleep to your eyes, nor ſlumber to your eye-lids, till

till you have called your ſelf to an account what mercies you have received that day, that you may praiſe God for them; and what ſins you have committed that day, that you may be humbled for them. Remembring what the good Primate of *Armagh* ſaid, "That the beſt man li-"ving did enough in the day, to bring "him upon his knees at night. Therefore every night make your peace with God, remembring that many have ſhut their eyes in a healthful ſleep, and yet waked in another World. My Lord, I have now done with my Rules, which I ſhould never have ventured upon, had you not aſſured me, that you are confident they would by Gods bleſſing do you good, and alſo faithfully promiſed me, that you would practiſe them. Which promiſe I muſt beg your Lordſhip to perform, and then I ſhall be much ſatisfied; for I aſſure your Lordſhip, I am ſo much your Friend, as I cannot but with great earnſtneſs deſire the Salvation of your Soul; and indeed, all profeſſions of friendſhip that are made, are but empty profeſſions, if they do not aim

and

and design all they can to make their Friends eternally happy; which I beseech your Lordship to believe, is the earnest desire of,

My Lord,

Your affectionate Friend and

most humble Servant.

Occasional

Occasional Meditations

UPON SUNDRY

SUBJECTS:

WITH

Pious Reflections

UPON SEVERAL

SCRIPTURES.

By the Right Honourable *Mary*, late Countess Dowager of *Warwick*.

LONDON,

Printed for *Nathanael Ranew*, at the *King's Arms* in S. *Paul's* Church-Yard.

1678.

UMI

SUBJECTS:

WITH

Pious Reflections

UPON SEVERAL

SCRIPTURES.

LONDON,

UMI

OCCASIONAL MEDITATIONS.

MEDITATION I.

Upon a Damm made to ſtop the Water.

THis Damm that is put up purpoſely by this perſon to keep to himſelf the water, declares him to be no good natured man. Becauſe, though he is ſupplyed by Neighbouring Springs with more water than he needs for his neceſſary uſes; yet ſtops the Current of it from

his Neighbours, who want it, desiring to keep all for himself.

Turn this, O my Soul, into an Occasional Meditation, which may be useful to thee. By considering that this may not very improperly be compared to rich persons, to whom God hath given with a liberal hand great plenty of this worlds wealth, by which he designs that they should not only be watered themselves, bnt water others also. But they instead of *distributing to the necessitous poor*, inclose to themselves all that God hath bestowed upon them, to bestow it upon their *excesses* in rich Cloaths and Furniture, with which they adorn their persons and walls, which expences are the *Damm* which stops the current of their charity, and keeps it back from the poor and indigent, whose wants would be comfortably supplied by their superfluities.

O Lord, I beseech thee to humble me exceedingly under the remembrance of my former guiltiness in this kind: and make me for the future, when

when thou art pleaſed to pour thy benefits upon me, to conſider thou deſigneſt I ſhould be thy *Almoner* to conveigh, as through a Conduit-Pipe, thy *Alms* to thy neceſſitous poor, and let me never more dare to ſtop and damm up what I ought with a liberal hand to ſow for the refreſhing of others. O let me willingly *ſtarve* a luſt to *feed* a Saint. And let me remember that he that *ſows ſparingly, ſhall reap ſparingly.* And let me not only now and then drop a little for charity; but make me one of thoſe perſons mentioned in thy word, who being liberal, *deviſe liberal things, and by ſo doing be eſtabliſhed.*

Oh, make me, as it were, an open Flood-gate to water my Neighbours Neceſſities, that ſo I may, as much as in me lies, be an Imitater of thy Divine Bounty, *who doſt good to all.* Oh make me to do ſo as far as I am able, but eſpecially make me remember *the hooſhold of faith*; that ſo I may ſhew my love to him that *begetteth by loving him that is begotten.* And ſeeing my goodneſs extendeth not to thee; let it do ſo to thine. Make me to feed hun-

gry mouths, and cloath naked Backs, that at the last day I may be amongst those to whom thou wilt say, *Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry,* &c.

MEDITAT.

MEDITAT. II.

Upon the Conſideration of the different manner of the working of a Bee and a Spider.

WHile I am minding this deſpicable Spider, which for all its being ſo, hath ſome of its kind that have the honour to inhabit the Courts of the moſt glorious Potentates, (for the inſpired Volumes tell us, they are in *Kings Palaces*) It makes me conſider, that the work they are ſo buſily employed in, while they ſpin their Webs, (which is all ſpun out of their own Bowels, without having any help from any thing without them) is when it is finiſhed good for nothing; but is ſoon bruſh'd down and flung away: Whilſt the induſtrious Bees, that are buſily employed in making of their uſeful Combs, do daily fly abroad to enable themſelves to do ſo: And flying from one Flower to another, gather from every of

them, that which both renews their own strength, and yields others sweetness.

By the Spiders work I am minded of a Formalist or proud Professor, who works all from himself and his own strength, and never goes out of himself to a Promise to get strength for his performances, or to work by: And therefore his thin-spun Righteousness is good for nothing, and will be flung away.

The Bees going out, minds me of the Real Christian, who is renewed in the Spirit of his mind, and that he may be enabled to work the great work, he he came into the World for, he goes out to an Ordinance, and to Christ in a promise for strength to work by, and by them obtains it, and this makes his work give hony, and become good for something.

O Lord, I do most humbly beseech thee, let me not dare to work from my self, but to go out daily to thee, for ability to work my great and indispensable work with: That I may deny my own

own Righteouſneſs, and make mention of thine only. And may thereby find ſuch ſweetneſs from every Ordinance and Promiſe, that my Soul may be like a Garden which the Lord hath bleſſed; and may proſper and thrive exceedingly.

MEDITAT. III.

Upon feeding the Poor at the Gate with some broken meat left at a Feast.

HOw thankful are these poor necessitous persons, for the fragments of that Feast, which was so plentiful to those who sate within at the Table. Improve this, O my Soul, by considering the different Estate of the Church Triumphant, and that which is yet Militant.

That is in possession of eternal bliss, happy in the fruition of God, and enjoys him in his fullest love, and is every day feasted with the Marriage Supper of the Lamb; when This being *present in the body and absent from the Lord*, as yet without the door of Heaven, is glad of some tasts of those Elixirs of pleasures, which are earnests of the purchased possession and previous gusts of it,

it, and as it were ſome crumbs and parings of Glory; ſome of the broken meat of thoſe bleſſed Inhabitants of the new *Jeruſalem*'s full and delicious every days feaſts.

O Lord, I moſt humbly beſeech thee; entertain me ſometimes with ſome taſts of thoſe joys, which thoſe partake of who are preſent with thy ſelf. Let me ſee thee through the Lattice, till I can ſee thee as the pure in heart ſhall ſee thee in another world: That ſo I may long to be diſſolved and to be with Chriſt, and believing in thee let me even here rejoyce with joy unſpeakable and full of glory.

Which may make me thankful to thee for what I here enjoy of thee: Knowing that Chriſt poſſeſſed by Faith is young Heaven, Glory in the bud; and thereby do thou raiſe my deſires to go to thoſe celeſtial manſions where Glory is full blown, and where I ſhall be entertained with Rivers of pleaſures at thy Right Hand for evermore.

Meditat.

MEDITAT. II.

Of my Gardeners chusing fine young thriving Stocks to graft on, and rejecting old and withered ones.

MY Gardiners care now he is grafting, in chusing young and flourishing Stocks, and passing by those which are old or withered; minds me of Gods dealings with his Creatures in grafting his Grace upon their hearts. He seldom doing it upon old decrepid withered sinners, those old Stocks being oft neglected by him, because they willingly forgat their Creator in the days of their youth, (when they had an inspired Precept to remember him) and would go on in ways of sin, and live so wholly without God in the world, that he was but seldom in their thoughts, they resolving to indulge themselves in all forbidden pleasures, thinking that at

at laſt a death bed Repentance and crying of God mercy, and ſaying *Lord, Lord*, would be enough to fit them for thoſe eternal manſions whereinto no unholy thing ſhall enter: And ſo boldly go on to add ſin to ſin, (upon preſumption of mercy) while death is ready to cloſe their eyes, not conſidering that there is not in the God-breathed Oracles, one example (that I remember) of ſick-bed ſaving Repentance. And though there is one of the Thief upon the Croſs kept upon record, to keep real penitents from deſpairing of mercy at the cloſe of their days; yet there is but one to prevent bold impenitent ſinners from preſuming of mercy.

And though the mercy of God ought not to be confined to any Age, yet we may obſerve he doth not frequently work ſaving Grace in old and withering Creatures, but chuſes young Diſciples, and loves and delights to graft his Grace on ſuch, that they may go on to bring forth more fruit in their Age, having given God the Spring and May of their lives, by a ſolemn Act of an early ſelf-dedication to him, and chuſing to walk in all his ways. And who by ſetting forth

forth betimes in their journey to Heaven, have a long time to glorifie God in: and to be examples and encouragers to others to come in, to ſerve God, by aſſuring them that *all his ways are pleaſantneſs, and his paths peace.* And that his *yoak is eaſie*, to thoſe who take it on them, though it may gall their Necks that ſtruggle at it, and are unwilling to bear it.

O Lord, I do moſt humbly beſeech thee by this occaſional Meditation, let my heart be lifted up in the high praiſes of thee my great and good God, for not ſuffering me to continue ſo long under the reigning power of ſin, as to be caſt off as an old and too withered a ſtock to graft Grace upon, but that thou wert pleaſed to ſhew me the Beauties of Holineſs betimes, before the Autumn of my age. Though, Lord, I do confeſs, with S. *Auguſtin*, that too late, Lord, too late I knew and lov'd thee, and do heartily grieve that I did not, as I ſhould, devote all the ſpring of my years to thee, but did give ſome of my green time to vanity and folly, being then too conformable to the wicked world, and too little conformable to thy bleſſed Will. But

But oh for ever admired be thy mercy that did pluck me as a Fire-brand out of the Fire, and left me not to be fuel for everlaſting Burnings. Thou mighteſt then Lord, juſtly have ſaid to me; *Thou that art filthy, be filthy ſtill*: and mighteſt have puniſhed my former ſins with leaving me to die in my ſins. But bleſſed be thy name, that thou didſt implant in me ſome of the Graces of thy ſweet and holy Spirit, before my old age, by which thou haſt been pleaſed to give me more time to ſerve thee, and taſte the pleaſures which are to be found in doing ſo. And haſt thereby enabled me to declare to others what I have my ſelf long experimented, that *thou art good to the Soul that ſeeks thee*: and the pureſt, moſt ſatisfying and laſting pleaſures are to be found in an holy and ſtrict walking with thee, and that, *in keeping thy Commandments there is great reward.* And that religious perſons have their joys, though the blind *Sodomites* of the world want eyes to ſee them. O Lord, make me now in my old age bring forth more fruit, that ſo thou mayſt not ſay of me, as juſtly

as justly thou didst of the fruitless Fig-tree, *Cut it down, why cumberest thou the ground.*

MEDITAT.

MEDITAT. V.

Upon looking out of my Window at Chelſey *upon the* Thames.

THis ſweet River which I looked upon with ſo much pleaſure and delight, while it was ſmooth, ſerene and calm, when a ſudden Tempeſt roſe unexpectedly, and made it rough and troubled, proved rather frightful, than delightful to me, and made me ſhut my Window, and ceaſe looking on it.

This minds me what an alluring attractiveneſs there is in perſons calm and patient, free from the boiſterous diſorders of turbulent paſſions, who entertain the eyes of all Beholders delightfully, while they continue ſo. But if that admired Gentleneſs be by a ſudden eruption of their paſſions turn'd into

into fury, the very form of their visage seems to be changed, and looks frightful to all Beholders, and very unalluring.

O Lord, I beseech thee make me more than ever to study and practise those Christian adorning Graces of Meekness and Patience, that thereby I may evince to others how great Beauty there is in being calm and free from unbeseeming and violent passions, and that I may by Sweetness and Gentleness adorn my holy Profession, and excite others to be imitaters of those Graces.

MEDITAT. VI.

Upon seeing a fine Carpet taken off a dusty Table.

WHilst this fine Carpet was upon the Table it appeared very fine and clean; but when that adorning Cover was removed, how foul and dusty was it found to be.

This minds me of a formal Professor, which puts all his Religion in formality of outward Duties, and Gestures, which to Beholders make him appear decently. But all this while under that outside appearance of Devotion his heart is nasty and dusty, his care being only (like a painted Sepulchre) to appear beautiful without, whilst within there is all uncleanness, and so thinks by putting on an hypocritical outside to hide all his faults, and serve the Devil securely in Christ's Livery.

M O Lord,

O Lord, I humbly beseech thee suffer me not to satisfie my self with the outward formality of Duties, which may seem well to my lookers on. But make me mind the inward and spiritual performance, and how my heart is affected in them. And let me look to heart cleansing, knowing, that thou my great God lookest to the heart. And that though I may by covering over a dusty heart with a fine outward formality, deceive men, I cannot deceive thee the great heart-searcher, before whom all things are naked and open.

MEDITAT. VII.

Upon childrens playing in the ſtreets, and falling to fight, &c.

THeſe Children by the delight they take in their play not only forget the time allotted for their recreation, and ſlip the hour preſcribed for their return, to learn their Leſſons in, and have not only thereby ventured a whipping, but have fallen out amongſt themſelves, tearing one anothers faces: which one of their offended Fathers ſeeing, ſnatched up his Son, and ſeverely corrected him, which other perſons in the ſtreet beholding, though they knew neither the Child, nor the perſon that ended the Fray, by taking away the Fighter, concluded by the correction that he gave, that he was the careful Father of the Child, who had us'd his Rod to prevent, perhaps, the loſs of an eye

This may be uſeful to mind me of the great Father of all the Families of the Earth's wiſe proceeding with his Children, when he ſees them waſting of their time about things of no concernment, which ought to be employed in learning what is of everlaſting concernment, and are quarrelling and fighting not againſt their luſts, but one againſt another. He doth, to prevent the miſchief they might do each other, correct them ſeaſonably, by which he ſhews his fatherly care of them.

O Lord, I do moſt humbly beſeech thee, ſanctifie this Meditation to me, that I may remember, that though there is no knowledge either of love or hatred by all that is before us; and that though thy out ward diſpenſations are often in the dark to us; yet it is a ſign of Sonſhip that thou corrects a diſobedient careleſs Child.

And therefore let me not in an afflicted condition (if thou by thy providence ſhalt again bring me into it) think that thou hateſt me, but that thou art a moſt Gracious Father, who correcteſt

correctest me in faithfulness to prevent what thou foreseest, and I did not, would mischief me.

MEDITAT. VIII.

Upon the lighting many Candles at one.

THis Candle that hath lighted so many, still gives as much light as it did before, and hath lost nothing by what it hath imparted unto them.

Improve this, oh my Soul, by considering, that some excellent Christians (who as the inspired Volumes tell us of that admirable person S. *John Baptist*, who was a burning and a shining Light) are so conspicuous, that all Beholders take notice of their well ordered conversation, their Light so shining before men, that others seeing their good works are thereby excited to glorifie God, and are also so communicative of that light wherewith God hath vouchsafed to enlighten their understandings, that they are in a spiritual sense, what *Job* said he was in another,

nother, eyes to the blind: and are still teaching young Disciples what they who are old have been taught of God; and so train them up in the School of Christianity. And yet by imparting their knowledge of God, know him not the less themselves, but many times the more, and by informing them of the pleasures of Religion, bring them into the holy path which leads to eternal life, yet hinder not their own progress toward Heaven.

O Lord, I most humbly beseech thee, let this Meditation provoke me, more than ever yet I have done, to impart to my Fellow Christians, (especially my Family, under my authority) what I know of thee, that by my declaring how good a God thou art, I may bring many others to know thee, not only with a general, but an experimental knowledge; which will make them say as I do, *That thou art good, and dost good.* O let me by declaring what thou hast done for my Soul, cause others to joyn with me in adoring thee for thy greatness, and loving thee for

thy goodness; that so we may magnifie thy name together. And I may be instrumental to impart light to others, and be made a burning and a shining Light my self.

MEDITAT.

MEDITAT. IX.

Upon the drawing of the Window-curtains to prevent the Suns putting out the Fire.

AS ſoon as I perceived that the ſhining of the Sun into the Room, would put out the Fire, I inſtantly drew the Window-curtains to prevent it.

Which minds me of the neceſſity there is, that God ſhould ſometimes, (when he ſees the Fire of Celeſtial Love, in the hearts of his People, in danger of being put out by other flames) take that away from us which would take us away from him. And if he doth it not by death, yet to prevent our cooling in our affections, doth, as it were, by ſome dark providence, draw a Curtain between us and what we doat upon.

O Lord,

O Lord, I beseech thee: when thou seest the Fire of thy Love in my heart, ready to be put out by any thing, be so merciful as to draw what obscuring Curtain thou pleasest, to hinder it, that my love to thy Divine Majesty, may be like the Fire upon the Altar that never went out. O let it never be extinguish'd by any earthly object. But let my love to thee drown and swallow up all creature-loves. O blot out every name from my corrupted heart, that hinders the deeper engraving of thy name there; and remove me from what, and whom thou wilt; so thou wilt thereby bring me nearer to thy self. Oh, though I have sparks for Creatures, yet let my greatest blaze, blaze towards Heaven. *Amen.*

MEDITAT.

MEDITAT. X.

Upon a person who had great knowledge, and very quick, but unsanctified parts.

THis person, who is in this very prophane Age celebrated for a great *Wit*, and is very acceptable to all his companions upon that account, does yet make so very ill use of those acute parts God hath been pleased to bestow upon him, that he improves them only to make *jests*; and to *laugh* at all that is either *serious* or *sacred*, endeavouring as much as in him lies, to make all Devotion be turn'd into *Ridicule*: and so abuses all the knowledge that God hath bestowed upon him, so contrary to the *design* for which 'twas given him, of *glorifying his great Creator*; that he only turns it against *him*, to his own final destruction without repentance, using it as a Torch to light himself to Hell thereby.

O Lord,

O Lord, I most humbly beseech thee let this Meditation make me chuse to have a little sanctified knowledge, rather than the most raised and quick parts unsanctified, and help me to improve those parts thou hast bestowed upon me, to thy *Honour*, that I may never fight against thee with thy own weapons, but may bring some Glory to thee by them. O be pleased to give me *Light* in my *Head*, and *Fire* in my *Heart*, even that *Fire from Heaven*, by which I may inflame others with true *zeal* for thy Glory, that using those weak parts for thee thou hast vouchsafed to me, I may by the little knowledge I have be lighted to the Regions of Bliss, whilst others with their greater knowledge, devoid of Grace, go down to utter darkness.

MEDITAT.

MEDITAT XI.

Upon seeing a Silk-worm spin.

THis Silk-worm hath for a long time entertained my Eyes with observing how busily it was employed in spinning its curious Threads of Silk: and that when it had made it's purse of Silk, into which it has confin'd it self, if the Looker to it does not wind off what it has spun, rather than it will keep that weight of Silk upon its Back, it will make a way to get from under it by eating a hole at the top of it, and so flings it off.

Which minds me of those very vain persons that are puffed up with their being adorned with fine Cloaths, which is being proud of putting on of that which the Silk-worm puts off.

This may be useful to caution me a-

gainst

gainst loving and delighting in fine Silks. When I do consider that all the finest and best mingled ones that can be put on to adorn me with, are all spun by a *poor Worm*: and that to be *proud* of *Fine Cloaths*, is to be so of that, which is the *monument of our Sin*; for if *Adam* had not sinned, we should have had no need of cloathing to have hid our shame. And that even Pearls which are by many purchased at so dear a rate, that they may adorn themselves with them, are but the *sickness* of the *Fish*; and that *Crimson*, with which *crown'd Heads* are often cloathed, is dyed with the *blood of a Fish*: and that even *Gold* and *Silver* for which many persons venture their *immortal part*, is digged out of the entrails of the earth. And 'tis in the inspired Volume told us, that *He that loves Silver shall not be satisfied with Silver*: Nor is all the *Gold* that is in all the Mines in the whole world worth one immortal Soul.

O Lord, I do most humbly implore, that thou wouldst by these considerations of the inconsiderableness that is in

in all theſe glittering adornments, which poor, deluded, proud perſons look on with eyes of admiration. Humble me exceedingly for having in my youth been too guilty of this ſin of too much loving, and delighting in fine Cloaths, being then too much taken up with the adorning of my *vile body*, and too little ſo, with adorning of my better part.

O Lord, make me for the time to come to watch againſt this ſin, which did ſo eaſily beſet me, and let me never more lift up my Soul to this tinſel and pagentery vanity: but make me ſtudy to be like the King's Daughter, all *glorious within.* And though thou my God has told us, that thoſe that wear *gay Apparel* are in *King's Houſes*, and that in thy inſpired Volume the Virtuous Woman is ſaid to have all her Houſhold *cloathed* with *ſcarlet*, and that her own *cloathing* is *Silk* and *Purple*, which ſeems to intimate that it is not unlawful to wear *Silk*, *Scarlet*, and *Purple*, and that the *Silk-worm* was not made only to ſpin for the *proud.* Yet, O Lord, I do beſeech thee, let me never

never more yield to that pityful temptation of being drawn to eſteem either others, or my ſelf upon the account of being ſet out with much bravery: but let me value more, others my Fellow Chriſtians, and prize more in my ſelf, the adorning of a ſweet, meek, quiet, contented ſpirit, which is in thy ſight of great value. And if I be adorned with the Graces of thy Holy Spirit, help me to conſider they will make me beautiful to all eternity, where as all my bodily adornments are pull'd of at night when I go to reſt, and muſt be all for ever parted with at the night of death by me.

O Lord, therefore be pleaſed to make me often call to my remembrance the very great and ſenſible pleaſure, I have often experienced in cloathing naked Backs, when thou haſt let me have the honour of being thy Almoner, and diſpenſedſt thy charity through my hands to thy neceſſitous poor; and let that make me rather to chuſe to cloath naked Backs, than to pleaſe idle eyes, and rather to chuſe to ſee many of my Fellow Creatures kept warm,

warm, being covered with my Charity, in plain, but warm Apparel, than to starve my Charity, by putting upon my self one rich laced Gown, which would, if sold, and distributed unto the Poor, make many decent, and convenient Gowns for several indigent persons.

MEDITAT. XII.

Upon desiring a friend to preserve safe for me some precious things, which were kept for me, till I needed them, and then seasonably produced to help me.

HOw earnestly did I desire my Friend to lay up safe for me these things, and how faithfully hath he preserved them, and how seasonably hath he produced them for me at my need?

This may be useful to excite me, to practice gratitude, to my best and highest Friend, to whom I have oft sent up the respirations of Soul, that he would keep for me both those Truths I have learnt out of his Sacred Word,

Word, and thoſe experiences I have had of his Goodneſs, and ſupports vouchſafed me under afflicting providences, not daring to truſt to my memory only, theſe engaging mercies I have received, leſt his Word and benefits ſhould ſlip out of my mind; and I have petitioned him alſo, that he would bring afreſh into my mind thoſe Truths, when I moſt needed them.

O Lord, I adore thee for bringing again afreſh to my Memory, thoſe ſupporting promiſes, to ſtrengthen my weak Faith, when I moſt needed them, which thou did preſerve for me, till the times of my greateſt exigencies, and didſt then comfort me by them.

And, O Lord, I do alſo thankfully acknowledge, that when thou didſt as a gracious Father, chaſtiſe me by afflictions for my enormities, and I was even ready to faint in taking that wholeſome Soul Phyſick, of thy preſcribing, that thou wert then pleaſed, by my conſidering the benefits which had formerly accrued to my better part, by ſanctified afflictions, to make me not only in ſome good meaſure patient under them; but didſt alſo

make me to believe, they would be for my spiritual good. And thus thou madest my Memory a Cabinet, to preserve my own experiences, that they might be seasonably produc'd to keep me from doing as *Issachar* did, crouch down under my burdens.

MEDITAT.

MEDITAT. XIII.

Upon my often waking in the night, and presently falling asleep again.

HOw often have I awaked this Night, and instantly fallen asleep again? being so drowsie, that I could not long keep my self from slumbring.

This may be useful to mind me of my Spiritual Condition, having oft been in an awakened frame, in which I have been put upon seeking after the great things of Eternal Concernment, which have then been so realised unto me, as to take deep impressions upon my heart, and hath made my Soul to follow hard after God for Mercy, and for power to serve him better; but alas!

how ſoon have I by carnal ſecurity been drowſie and fallen aſleep again; and though in the Divine Records of Gods revealed Will unto us: he hath bid us, that we ſhould not ſleep as do others, but that we ſhould be watchful; yet I have been apt to forget that Precept; and to ſay to my ſelf, in a ſpiritnal ſenſe, what was ſaid of natural reſt (which is a ſhutting up of the Senſes) concerning *Lazarus*; *that if he ſlept he ſhould do well*, (though I ſlept, it ſhould be well with me.)

But, O Lord, I do moſt humbly beſeech thee, do unto me, as thou ſaidſt thou wouldſt do unto him, come and awaken me out of my ſleep.

O let me no longer be ſo unequal in my Devotions, as to have my Goodneſs like a Morning Dew, which ſoon paſſes away; and ſo be ſometimes awake, and ſometimes aſleep. But let me be kept watchful, by the ſerious ſenſe of my mortality; and of the ſtrict account I muſt give to thee, of all that I have done in the

fleſh, whether it be good or evil: And when thou ſeeſt me falling again into my Spiritual Lethargy, do thou ſay unto me, as the Mariners in the ſtorm did unto *Jonah*; *Ariſe thou ſluggard and call upon thy God.*

PIOUS
REFLECTIONS
UPON
SEVERAL
SCRIPTURES.

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Pious Reflections
On Several
SCRIPTURES.

REFLECTION I.

LOrd when I read in thy Word, of the man after thine own heart, saying, *Rivers of waters run down mine eyes, because men keep not thy commandments*; and yet consider that I am so far from imitating him, that I can many times *suffer sin to be upon my brother*, without so much as giving him reproof for it, or advising him, so much as to consider *whom he offends by it*: Nay, sometimes I am ready *to make a mock of sin*, and

and to *laugh* at that which is a *grief* to thy *Holy Spirit*. O Lord, I beſeech thee humble me under this conſideration, and make me for the time to come to imitate holy *David*, in my charity towards my offending Brother. And with thy ſervant *Lot* to have my *ſoul vexed in hearing and ſeeing the filthy communication of the wicked.* O let me be ſo charitable as to weep over the Soul of my offending Brother, and let me, as much as in me lies, help him out of the ſnare of ſin, and by my Prayers, and holy Example, help him towards Heaven.

REFLECT.

REFLECT. II.

Jonah 4. 9. ***Then ſaid the Lord, doſt thou well to be angry for the gourd? and he ſaid, I do well to be angry even unto death.***

LOrd, when I read of this *peeviſh Prophet Jonah*, who becauſe thou waſt merciful unto the repenting *Ninevites*, and *didſt not deſtroy them in forty days*, according to what he had proclaimed, was ſo diſcontented, that when thou *expoſtulatedſt* with him, and askedſt him, whether *he did well to be angry*; he was ſo far from *confeſſing* his fault, as that he ſeemed to *dare* to approve it even to thy very *face*, by theſe words, *I do well to be angry even unto death.* O Lord, how doth this ſhew me the madneſs of this paſſion of anger, and diſcontent, which doth for the preſent ſo far diſtract us, that we are ready to juſtifie

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a fault in ſtead of begging pardon for it? O Lord, I do therefore moſt humbly beſeech thee, to inable me, to be *ſlow to anger*, remembring that thou haſt told me; that *he that is ſlow to anger, is better than the mighty*; and *he that governs his Sipirit, than he that takes a City*; *and he that hath no rule over his ſpirit, is as a City that hath no wall.* O bring all my *paſſions* into ſubjection to my *reaſon*, and my *reaſon* to my *Religion.* Let *me not fret my ſelf in any wiſe to do evil*, nor to be *angry*, and ſin in my Anger, but give me a *meek, quiet, contented ſpirit, which is in thy ſight of great value.* Let me *learn of thee to be meek and lowly, that I may find reſt unto my ſoul.*

REFLECT.

REFLECT. III.

Mark 9. 5. *And Peter anſwered and ſaid to Jeſus, maſter it is good for us to be here.*

LOrd, when I peruſe theſe words of *Peter*'s, that it is *good to be here*: this makes me reflect upon my ſelf, in relation to this preſent World; who, am often times, when I am delighted with any thing here below, which doth pleaſe my ſenſual appetite, ready to ſay 'tis *good to be here.* But, *O Lord*, I beſeech thee do thou then ſay to me, *up and be going, for here is not your reſt.* Look beyond things *temporal* to *thoſe* which are *eternal*: theſe worldly pleaſures dye in the birth, and therefore are not worthy to come into the Bill of Mortality: make me to conſider theſe things cannot ſatisfie me for a *moment*, much leſs for *eternity*; and that though the world ſeems to *kiſs* me, 'tis but to *ſtab* me, though it makes me *ſport*, 'tis but to

put

put out my eyes; it promiſes *much*, but performs *nothing*; and therefore let me not ſay, *'tis good to be here*; but let me ſeek after that *city that hath foundations, whoſe maker and builder is God, after that better country, that is an heavenly.*

REFLECT.

REFLECT. IV.

John 4. 28. *The woman left her waterpot.*

LOrd! when I read that after thou wert pleased to instruct the *Samaritan* woman, that thou wert the *Christ*, the *Saviour of the world*; she presently left her *water-pot*, and went into the City to inform others; that they also might come and be blessed with a sight of him, who is the *desire of all Nations.* O Lord, this doth indeed convince me, that the *Soul* that once findeth *thee*, is presently content to part with *all*: For this woman, before thy revealing thy self to her, was busied about her *water-pot*, and her worldly imployments: but after she had found the *Messias*, she could (as it were for joy) forget her *water-pot*, and willingly part with it, to inform her Neighbours what she had found, that they also might have a part with her. O Lord, that thou

O wouldst

wouldſt inable me alſo, to leave all to follow thee; and that I may like *Simon Peter*, who when thou calledſt him from his fiſhing, *left his nets ſtraight-way, and followed thee*; leave all my worldly wealth and follow thee, and *count all things dung and droſs to gain thee*, and with the man ſpoken of in the Goſpel, *ſell all to obtain the pearl of greateſt price*, that having found *Jeſus*, I may willingly part with all for thee; and having thee, may *ſay I have enough*. Lord I am willing, if thou call'ſt me to it, to leave my *water-pot*, and my *nets*, and all for thee.

REFLEC.

REFLECT. V.

Acts 24. 25. *And as he reasoned of righteousness, temperance and judgement to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will hear thee.*

LOrd, when I peruse this Verse, and see that thy chosen Vessel, though a Prisoner, as he reasoned of Righteousness, Temperance and Judgement to come, could make *Felix* tremble; and yet he could put him off to another season. This makes me to reflect upon my self, in regard of the good motions, that the *holy Spirit* many times comes to me with, as it were, in the *cool of the day*, when the *heat* of *temptation* is over, saying, *Dost thou well to be angry? dost thou well to love this*

world? Doſt thou not remember God hath bid the not to love this world, nor to conſume thy days in vanity, nor to be vain in thy imaginations? But God has bid thee work out thy ſalvation with fear and trembling, and give all diligence to make thy calling and election ſure. Remember thou haſt a great work to do, and thou haſt but a little moment to do it in; thy body is but duſt, and muſt ſoon return to duſt; but thy ſoul is made for eternity; it muſt laſt for ever, its more worth than an whole world, therefore ſeek reſt for that, therefore look beyond things temporal to thoſe that are eternal. Lay up for thy ſelf treaſure in heaven, and let thy heart be there alſo.

O Lord, how often hath thy *bleſſed Spirit* thus, as it were, *whiſpered* into my *Soul*; and though upon ſuch ſerious conſiderations, I have with *Felix* trembled, for the preſent; yet I have with him alſo ſaid, *Go thy way for this time, when I have a convenient ſeaſon I will hear thee.* But, *O Lord*, I beſeech thee pardon this *procraſtination*, and putting off good reſolutions

tions for the time paſt, and now inable me to *make haſte*, and *not delay to keep thy commandments*, and to follow the example of the Prodigal, who ſaid, *he would ariſe and go to his Father, and he ſtraight-way aroſe and went*, according to his reſolution and promiſe. Make me, Lord, to remember that it is *to day, if I will hear thy voice, that I muſt not harden my heart*, and that *now* is *the accepted* time; *now is the day of ſalvation.* Let me therefore now *work the work of God whilſt it is day, for the night cometh wherein no man can work.* Lord, make me to conſider, that if it be *hard* to repent *to day*, it will be much *harder to morrow*; and that I have no aſſurance that I ſhall live till to morrow. Make me therefore to *remember thee my Creator in the days of my youth, before the evil days come, wherein I ſhall ſay, I have no pleaſure in them*; and with the wiſe Virgins to prepare *to meet the Bridegroom of my ſoul*, with *my lamp ready and well furniſhed with oyl*, that when thy *bleſſed Spirit*, next knocks at the door of my heart, by any good motion,

I may presently entertain it with *caresses* and *satisfaction*, and not say with *Felix*, *Go thy way for this time, when I have a more convenient season I will hear thee.*

REFLEC,

REFLECT. VI.

2 Sam. 12. 5. *And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, As the Lord liveth, the man that hath done this thing ſhall ſurely dye.*

LOrd, when I read of *Nathans* coming to *David*, and by a *parable* ſhewing him his own fault, and hear him preſently ſay, *As the Lord liveth, the man that hath done this thing ſhall ſurely dye.* This diſcovers to me my own iniquity, who am many times ready with *David* to condemn my own actions in an other perſon, and to be a ſevere cenſurer of the faults of others, but to paſs a very ſlight one upon my own, and can eaſily diſcern the *mote in my brothers eye, but cannot perceive the beam that is in my own eye.* O Lord, I beſeech thee, when I would cenſure, make me to begin

at home, and to judge my ſelf; remembring that I have moſt reaſon to do ſo; for I can ſee in my *brother* but a *life full of ſin*, but I can ſee in *my ſelf an heart full of ſin*; let me therefore in lowlineſs of mind eſteem others better than my ſelf, and *not judge another but judge my ſelf, that I may not be judged of the Lord.*

REFLECT.

REFLECT. VII.

Joſ. 23. 15. *But as for me and my houſe, we will ſerve the Lord.*

LOrd, when I read of thy ſervant *Joſhuah* before his death, reckoning up all the great engagements that the Children of *Iſrael* had to ſerve thee, to provoke them to renew their Covenant with thee, and to keep cloſe to thy ſervice; and hear him taking this moſt happy reſolution, that whatever they did, *He and his houſe would ſerve the Lord.*

How deſirous, O Lord, am I to follow this holy man's Example, and to reſolve that whatever the reſt of the World doth, I and my Family will ſerve the Lord; let me not think it enough to ſerve thee my own ſelf; but make me to do, as thou ſaidſt thou knewſt thy ſervant *Abraham* would, to command my Children, and my Houſhold after

after me, that they may keep thy Commandments, to do Judgement and Juſtice. And as holy *David* did, let me ſay, *He that walketh uprightly, he ſhall ſerve me, mine eye ſhall be upon the faithful of the land, that they may dwell with me: He that telleth lies ſhall not tarry in my ſight*, that it may be ſaid of me, as it was of *Cornelius*, *That I fear God and all my houſe.*

REFLECT.

REFLECT. VIII.

Luke 16. 25. *And Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

LOrd, when I read this sad answer of *Abraham*, to the Rich-mans request: *Son, remember that thou in thy life time receivedst thy good things*: How sad a remembrance do I believe this must needs be to him, to consider his former prosperity, and to think that he was cloathed in Purple and fine Linnen, and fared sumptuously every day; and now wanted a drop of water to cool his tongue. The remembrance of his former prosperity, was now but an aggravation of his misery. For

For what good did it do him to consider that in his life time, he had it may be a great Retinue, and many to wait upon him: when in Hell his Attendance were only Divels and damned Spirits.

O Lord, I beseech thee therefore, let it never be said to me, as it was to this miserable great one; *thou hast in thy life time had thy good things*; thou hast had thy consolation.

O Lord, I beseech thee, give me not my Portion in this Life, nor let me have a short Heaven here upon Earth, and an eternal Hell hereafter.

Let me not be satisfied with the blessings of thy Foot-stool, without those of thy Throne; nor with the fatness of the Earth, without the dew of Heaven.

Let me not *say to gold thou art my hope, or to the fine gold thou art my confidence.*

Let me not count these lower things my good things, because these may stand with Reprobation, and a *Dives* may have them, and go to Hell. But let me account those things my good things, which cannot stand with Reprobation.

O

O visit me with the favour of thy chosen: O let me not so much covet to *be cloathed with purple, and fine linnen,* as to be *like the kings daughter all glorious within*; and be cloathed with the Righteousness of Christ, and help me to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfil the lusts thereof.

REFLECT.

REFLECT. IX.

Mark 8. 36. *What shall it profit a man to gain the whole world, and lose his own soul?*

LOrd, when I read these words, and see, as it were, my blessed Saviour, putting the whole world into one Scale of a Ballance, and the Soul of a poor Creature into the other, and the Soul out-weighing all the World: How really doth this convince me, that whosoever shall exchange his immortal Soul to gain the whole World, would make a sad bargain.

O Lord, I beseech thee therefore, let me not sell the Devil mine, for a little scrap of it; but remembering the preciousness of it, by the price it cost; *For we were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ.* Therefore if the Devil should come to me, as he did

did once to my Saviour, and ſhew me all the Kingdoms of the World, and all the glories of them, and ſay, *all theſe will I give thee for thy ſoul.* I may ſay to him, *Get thee behind me Satan*: I'll never make ſuch a fools bargain.

REFLECT.

REFLECT. X.

1 Sam. 30. 6. *And David encouraged himself in the Lord his God.*

LOrd, when I read this Chapter, and consider the sad condition of *David* who, when he returned, found *Ziglag* burnt, and his two Wives carried Captives by the *Amalekites*; and the people that were with him talking of stoning him, that he was in so sad an out-side condition, that he was sorely distressed, yet the Text saith that *David*, (even then) *encouraged himself in the Lord his God.*

O Lord, how doth this make me cry out and say, *blessed are the people which are in such a case, yea blessed are the people, whose God is the Lord*; yea blessed are they, who in their greatest tryals and distresses can encourage themselves in God, that can trust in God at all times. *Lord, those that know*

know thy name will put their truſt in thee, and thou wilt keep them in perfect peace, whoſe mind is ſtaid on thee, becauſe they truſt in thee.

O Lord, I beſeech thee, let this make me follow holy *David*'s Example, in all my diſtreſſes to encourage my ſelf in thee, knowing it is better to put confidence in God, than to put confidence in Princes.

REFLECT. XI.

Gen. 22. 9. *Abraham bound Iſaac his ſon, and laid him on the altar, on the wood.*

V. 12. *Lay not thy hand upon the lad, neither do thou any thing unto him.*

LOrd, when I read with what ready obedience faithful *Abraham* complyed with that command, which not only ran croſs to his natural affection, but ſeemingly would diſappoint the Promiſe he ſo long waited for, and at length received, with ſo much joy and ſatisfaction, that he named his Son, *Iſaac* (Laughter) as a Witneſs and Memorial of it. And alſo, how when he had ſtretched out his hand, and took the Knife to ſlay his Son, thou calledſt from Heaven to him, *Lay not thy hand upon the lad.*

This greatly ſhames me to think how ſlow

slow and backward I was to yield to thy gracious commands and calls, to devote my self intirely to thee, in a course of strict Religion, and to present my Body as a living Sacrifice, holy, acceptable to thee, for fear of slaying my *Isaac*, loosing all my joy and delight, as if I might never have been merry after my so doing.

But, O Lord, I must acknowledge I was afraid where no fear was: For I find by blest experience, Religion (the being laid on thine Altar) neither kills, nor burns up our delights, only confines and tames them: For as I read in the Parable of the prodigal, though he had had much mad jollity before, he never knew what true joy was *till he came to himself*, and returned to his Father, for 'twas then, and not till then, that he and his began to be (truly) merry,

REFLECT. XII.

Matt. 7. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.*

O Lord, when I read that 'tis not calling upon thee, *Lord, Lord,* but the obeying thee as ſuch by doing of thy Will, that will give entrance into thy Kingdom. O Lord, how deſirous am I, to live my Prayers. And as I every day pray as thou haſt taught me, that thy Will may be done: So Lord inable me to do thy Will, even when 'tis moſt croſs to my own.

Let thy Will commanding be my will obeying. O help me to reſign my will wholly to thine, make me chear-

chearfully to do, and patiently to ſuffer thy Will.

Lord, let thy holy Will be done by me, and upon me.

F I N I S.

Imprimatur,

Geo. Thorp, R^mo. in Chriſto P. & D. Domino Guliel-mo Archiep. Cant. A Sacris Domeſticis.

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